

# TOXOPHILVS,

The schole, or partitions of  
shooting contayned in ij. booke,  
vvritten by Roger Ascham. 1544.  
And now newlye perused.

Pleasaunt for all Gentle-  
men, and Women of England  
for theyr pastime to reade, and  
profitable for their vse to folovve  
both in vvarre and peac.

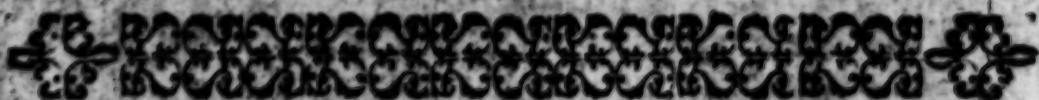


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## In partitiones Sagittarias Rogeri

Aſchamii, Gualterus Haddonus Canta-  
brigiensis Regius.

**M**ittere qui celeres summa vēlit arte Sagittas,  
Ars erit ex iſto summa profecta libro.  
Quicquid habent arcus rigidi, neruig. rotundi,  
Sumere ſi libet, hoc ſumere fonte licet.  
Aſchamus eſt author, magnum quem fecit Apollo,  
Arte ſua, magnum Pallas & arte ſua. (bellū  
Docta manus dedit hunc, dedit hunc mens docta lin-  
Quæ videt ars, uſus uisa parata facit.  
Optimus hæc author quia tradidit optima ſcripta.  
Conuenit hæc nobis optima velle ſequi.



# To all the Gentlemen and Yomen of Englande.



I AS the wyse man came to Cresus the riche kinge, on a time, vwhen he vvas makinge newve shippes, purposinge to haue subdued by vwater the out Iles lying betvixte Grece and Asia minor: VVhat newves novve in Grece, sayth the kinge to Bias? None other newves, but these, sayth Bias: that the Iles of Grece haue prepared a wunderfull company of horsemen to ouerrun Lydia vvithal. There is nothinge vnder heauen sayth the kinge, that I vwould so soone vvishe, as that they durst be so bolde, to mete vs on the land vvith horse. And thinke you sayth Bias, that there is any thinge vwhich they vwould sooner vvishe, then that you shoulde be so fonde, to meete them on the vwater vvith shippes? And so Cresus hearing nor the true newves, but perceyuing the vwise mannes minde and counsell, both gaue then ouer makinge of his shippes, and left also behinde him a wunderful example for al common vwealthes to folovve: that is euermore to regarde and set most by that thinge vwher vnto nature hath made them most apt, and vse bath made them most fitte.

By this matter I meane the shooting in the longe bovv, for Englishmen: vwhich thinge vvith all my hart I do vvishe, and if I vvere of authoritiye, I vvould counsell all the gentlemen and yomen of Englande, not to chaunge it vvith any other thinge, hovve good soever it seeme to be: but that stil according to the olde vvot of England, youth shoulde vse it for the most honest pastime in peace, that mē might handle it as a most sure vveapo in vvarre. Other stronge vweapons vwhich both experiance doth proue to be good, and the vvisedome of the kinges Maiesy and his counsel prouides to be had, are not ordayned to take avvaye shooting: but that both, not compared together, vwhether shoulde be better then the other, but so ioyned together that the one shoulde be alvvayes an ayde and helpe for the other, mighte so strengthen the Realme on all sides, that no kinde of enemye in anye kinde of vweapon, might passe and go beyonde vs.

For this purpose I, partlye prouoked by the counsell of some gentlemē, partly moued by the loue vwhich I haue alvvayes borne toyward shooinge, haue vritten this little treatise, vwherein if I haue not satisfiyed any man, I trust he vvill the rather be content vvith my doinge, because I am (I suppose) the first, vwhich hath said any thinge in this matter (and fewve beginninges be perfect, sayth vwise men.) And also because if I haue saide a misse, I am content that anye man amende it, or if I haue sayd to litle, any man that vvill to adde vwhat him pleaseth to it.

My minde is, in profiting and pleasing euery man, to hurt or displease no man, intending none other purpose, but that youth might be stirred to labour, honest pastime, and vertue, and as muche as laye in me, plucked

# To all the Gentlemen

from ydlenes, vnthrifte games, and vice: vwhich thing I haue laboured on-  
lye in this booke, shewinge hovve fit shootinge is for all kindes of men,  
hovve honest a pastime for the minde, hovve holsome an exercise for the  
bodye, not vile for great men to vse, not costly for poore men to sustayne,  
not lurking in holes and corners for ill men at their pleasure, to misvse it,  
but abydinge in the open sighte and face of the wvorde, for good men if it  
faulþ by their vvisedome to correct it.

And here I vvould desire al Gentlemane and Yomen to vse this pastime  
in such a meane, that the outragiousnes of great gaminge, shold not hurt  
the honestye of shootinge, vwhich of his ovne nature is alvvayes ioyned  
vvith honestye: yet for mennes faultes oftentimes blamed vnvorthelye,  
as all good thinges haue bene and euermore shalbe.

If any man vvould blame me, eyther for takinge such a matter in hand,  
or els for vwritinge it in the Englisch he tongue, this aunswere I may make  
him, that vwhan the best of the Realme thincke it honest for them to vse,  
I one of the meanest sorte, oughte not to suppose it vile for me to vwrite:  
And though to haue vwritten it in an other tongue, had bene both more  
profitable for my study, and also more honest for my name, yet I caþ think  
my laboure vwell bestovved, if vvith a litle hinderance of my profite and  
name, may come any furtherance, to the pleasure or cōmodity, of the gen-  
tlemen and yomē of Englande, for vwhose sake I toke this matter in hand.  
And as for the Lattine or Greke tongue, euerye thinge is so excellentlye  
done in them, that none can do better: In the Englisch he tongue contrary,  
euerye thinge in a maner so meanlye, both for the matter and handelinge,  
that no man can do vvorse. For therein the least learned for the most part,  
haue bene alvvayes most redye to vwrite. And they vwhich had least hope  
in Lattine, haue bene most bould in Englisch: vwhen surelye euerye man  
that is most ready to talke, is not most able to vwrite. He that vvill vwrite  
vwell in any tongue, must folovv this counsel of Aristotle, to speake as the  
common people do, to thinke as vvise men do: and so shoulde euerye man  
vnderstand him, and the iudgement of vvise men alovve him. Manye En-  
glishe vvriters haue not done so, but vsinge straunge vvordes, as Lattine,  
Frenche and Italian, do make all thinges darke and harde. Ones I com-  
muned vvith a man vwhich reasoned the Englisch he tongue to be enriched  
and encreased thereby, sayinge: VVho vvill not prayse that feast, vwhere  
a man shall drincke at a dinner both vvyne, ale and beere? Truly (quoth I)  
they be al good, euery one taken by himselfe alone, but if you put Malue-  
sye and sacke, redde vvyne and vvhite, ale and beere, and al in one pot, you  
shall make a drinke neither easye to be knoyven, nor yet holsome for the  
bodye. Cicero in folovving Isocrates, Plato and Demosthenes, encrea-  
sed the Lattine tongue after an other sort. This vway, because diuers men  
that vwrite, do not knowv, they caþ neyther folovv it, because of their igno-  
raunce

## and Yomen

raunce, nor yet vwill prayse it, for euery arrogancye, ii. faultes, seldom the one out of the others compayne. Englishe vwriters by diuersity of time, haue taken dyuers matters in hand. In our fathers time nothing vvas red, but bookeſ offayned cheualrie, vherin a man by readinge, ſhould be led to none other ende, but onely to manslaughter and baudrye. If anye man ſuppoſe they vvere good enough to paſſe the time vwithall, he is deceiued. For ſurely vaine vwordes do vvorke no ſmal thinge in vaine, ignorant, and yong mindeſ, ſpecially if they be geuen any thing therunto of their oþne nature. Theſe bookeſ (as I haue heard ſay) vvere made the moſt parte in Abbayes, and Monasteries, a very likely and fit fruite of ſuch an ydle and blind kind of lyuing. In our time novv, vvhā euery mā is geuen to knowe much rather than to liue vvel, very many do vwrite, but after ſuſh a faſhiō, as very many do ſhoote. Some ſhooters take in hande ſtronger bovves, than they be able to maintaine. This thinge maketh them ſometime to ouerſhoote the marke, ſometime to ſhoote far vvyde, and perchance hurt ſome that loke on. Other that neuer learned to ſhoote, nor yet knovveth good shaft nor bovv, vwil be as busie as the beſt, but ſuſhe one cōmonlye plucketh dovvne a ſide, and craftye archers vwhich be againſt him, vwil be both glad of him, and also euer redye to lay & bet vwith him: it vvere better for ſuſh one to ſit dovvne thā ſhoote. Other there be, vwhich haue very good bovv and shafts, & good knovvledge in ſhoting, but they haue bene brought vp in ſuſh euill fauoured ſhoting, that they can neither ſhoote fayre nor yet nere. If any man vwill applye theſe things together, ſhal not ſe the one far differ frō the other. And I alſo amonget all other, in vwriting this little treatife, haue folovved ſome yong ſhooters, vwhich both vwil begin to ſhoote, for a little money, and also vwil vſe to ſhoote ones or twiſe about the marke, for nougħt afore they begin a good. And therefore did I take this little matter in hand, to affay my ſelfe, and hereafter by the grace of God, if iudgement of vwise men, that loke on, thiſke that I can do anye good, I may perchance caſt my ſhaft aſong other, for better game. Yet in vwriting this booke, ſome mā vwil marueile perchance, vwhy that I being an vperfit ſhoter, ſhould take in had to vwrite of making a perfit archer: the ſame man peraduenture vwil marueile hovve a vwhetſtone vwhiche is blunt, can make the edge of a knife ſharpe: I vwould the ſame mā ſhould cōſider alſo, that in going about any matter, there be .iiii. things to be cōſidered, doing, ſaying, thinking and perfectnes: First there is no man that doth ſo vwell, but he can ſay better, or els ſome men, vwhich be novv starke nougħt, ſhoulde b̄ to good: Againſt no mā can vter vwith his tongue, ſo vvel as he is able t̄ imaqē vwith his minde, and , v̄er, perfectnes it ſelſe is far aboue al thinking. Than ſeing that ſaying is one ſtep neare perfectnes than doing, let euery man leauē marueyling vwhy my vwordes ſhall rather exprefſe, than my ſede ſhal perfourme perfect ſhootinge.

I truſt no man ſhall be offendē vwith this little Boo

# Of Englande

some fletchers and bovvyers, thinkinge hereby that many that loue shootinge shalbe taught to refuse such noughtye vwares as they vwoulde vtter. Honest fletchers and bovvyers do not so, and they that be vnhonest, ought rather to amende them selues for doinge ill, than be angrye vwith me for sayinge vwell. A fletcher hath euen as good a quarell to be angrye vwith an archer that refuseth an ill shaft, as a bladesmith hath to a fletcher that forsaketh to bye of him a noughtye knyfe: For as an archer must be content that a fletcher knowe a good shaft in euery pointe for the perfecter makinge of it. So an honest fletcher vwill also be content that a shoter know a good shaft in euerye point for the perfiter vsinge of it: because the one knowveth like a fletcher howe to make it, the other knowveth like an archer howe to vse it. And seinge the knowvledge is one in them both, yet the ende diuers, surely that fletcher is an enemye to archers and artillery, vwhich cannot be content that an archer knowe a shaft asvvell for his vse in shootinge, as he himselfe should knowe a shaft, for his aduaantage in sellinge. And the rather because shaftes be not made so muche to be sold, but chiefelye to be vsed. And seinge that vse and occupyinge is the ende vwhy a shaft is made, the making as it vvere a meane for occupying, surely the knowvledge in euery point of a good shaft, is more to be required in a shoter than a fletcher.

Yet as I sayde before no honest fletcher vwill be angrye vwith me, seing I do not teache howe to make a shaft vwhich belongeth onlye to a good fletcher, but to knowe and handle a shaft, vwhich belongeth to an archer. And this little booke I trust, shal please and profit both partes: For good bovves and shaftes shall be better knownven to the commodity of all shoters, and good shootinge maye perchaunce be the more occupied to the profite of all bovvyers and fletchers. And thus I praye God that all fletchers getting their lyuing truly, and all archers vsinge shootinge honestlie, and all maner of men that fauour artillerye, maye liue continuallye in health and merinesse, obeying their Prince as they should, and louing God as they oughte, to vvhom for all thinges be all honour and glorie for euer.

Amen.

Roger Asclame.

# The Table of the first Book.

Earnest businesse oughte to be refreshed wyth honest pa-	
tyme. Folio. 1.	
Shootringe most honest pastime. Folio. 2.	
The iuention of shootinge. Folio. 4.	
Shootringe fitt for Princes and great men. .4.	
Shootringe fitt for Scholers and studentes. .6.	
Shootringe fitter for studentes than anye Musickle or Instru-	
mentes. .7.	
Youthe ought to learne to singe. .8.	
No maner of man doth or can vse to muche shootinge. .10.	
Against unlawfull games and namelye cardes and dyse. 12.	
Shootringe in warre. .17.	
Obedience the best property of a souldiour. .18.	
Reasons and authorityes against shootinge in warre with þ.	
confutacion of the same. .19.	
God is pleased with stronge weapons and valiante feates of	
warre. .20.	
The commodite of shooting in warre throught the Histories	
Greeke and Lattine, and all nations Christen and Heathen.	.21.
Use of shooting at home causeth strong shooting in war. 30.	
Use of shootringe at home except men be apte by nature, and	
cunninge by teachinge, doth litle good at all. .31.	
Lacke of learninge to shooote causeth Englande lacke many a	
good archer. .33.	
In learninge anye thinge, a man must couete to be best, oþels	
he shall never attayne to be meane. 34.	



## The Table of the seconde BOOKE.

By knowinge thinges belon- ging to shoo- tinge.	Proper for euerye sere mans use,	Bracer
		Shotinglone
Hittinge the marke, by shooteinge the arme, a lengthe.	General to all men.	Stringe
		Bowe
By hande- linge thinges belonging to shootinge.	Without a man,	Shaftes
		Wether Marke,
Shotinge the arme, a lengthe.	Both come partly.	Shootinge Streight.
		Both come partly.
Without a man,	Within a man,	Standinge
		Nockinge
Within a man,	Without a man,	Drawinge
		Holdinge
Without a man,	Without a man,	Lowsinge.
		Bould corage
Without a man,	Without a man,	Auoydinge all affection.

# TOXOPHILVS.

Folio. I.

A,

## The first booke of the schole of shootinge.

PHILOLOGVS. TOXOPHILVS.



Hilologus. You studye to soye Toxophilus. T O X. I will not hurt my selfe ouermuch I warrant you. P H I. Take heed you do not, for we Phisitions saye, hit is neyther good for þ eyes in so cleare a Sunne, nor yet holesome for the body, so soone after meate, to luke vpon a mans booke. T O X. In eatinge & studypinge I will never folowe any Phisiche, for if I did, I am sure I should haue small pleasure in the one, & lesse courage in the other. But what newes draue you hither I praye you? P H I. Small newes trulpe, but that as I came on walkinge, I soytuned to come with .iii. or .iv. that wence to shooce as the priches: And when I sawe not you amonges them, but at the last espyed you lokinge on your booke here so sadlye, I thought to come and holde you with some communication, least your booke shoulde rygne awaye with you. For me thought by your waueringe pace and earnest lokinge, your booke ledde you, not you it. T O X. Indeede as it chaunced, my minde went fasster then my feete, for I happened here to reade in Phedro Platonis, a place therin creates wonderfullpe of þ nature of soules, which place (whether it were for the passinge eloquence of Plato, & the Grecke tongue: or for the highe and godlye description of the matter,) kepte my minde so occupied, that it had no leysure to luke to my feete. For I was readinge how some soules beinge well fethered, flew alwayes about Heauen and heavenly matters, other some hauinge their fetheres mouted awaie, and downe pinge, sancke downe into earthly chinges. P H I. I remembre the place verye well, and it is wonderfullpe sayd of Plat.

A.

In Phedro  
Plat.

A. i:

to, and

# Toxophilus. A.

to, and now I see it was no marueil thoghe your feete sayled you, seinge your minde fleshe so faste. T O X. I am glad now that you letted me, for my heade akes with lokinge on it, and because you tell me so, I am very sorry that I was not w<sup>t</sup> those good fellowes you spake vpon, for it is a very sayre day for a man to shote in. P H I. And me thinke you were a great deale better occupied and in better company, for it is a very sayre daye for a man to go to his booke in. T O X. All dayes and wethers will serue for that purpose, and surely this occa-  
sion was ill lost. P H I. Yea but cleare wether maketh cleare mindes, and it is best as I suppose, to spende the best time vpon the best thinges: And me thought you shotte verye well, and at that marke, at which euerye good scholer shoulde most busilye shote at. And I suppose it be a great deale more plea-  
sure also to see a soule flye in Plato, then a shaft flye at the pric-  
kes. I graunte you, shootinge is not the woyste thinge in the world, yet if we shote, & time shote, we are not like to be great winners at the lengthe. And you know also we scholers haue more earnest and waightye matters in hande, nor wee be not borne to pastime and playe, as you knowe well enoughe who sayeth. T O X. Yet the same man in the same place Philolo-  
ge, by your leaue, doth admitt holesome, honest and maner-  
lye pastimes, to be as necessary to be mingled with sadde mat-  
ters of the minde, as eatinge and sleapinge is for the healthe  
of the bodye, and yet we be borne for neyther of both. And A-  
ristotle himselfe sayth, that although it were a fonde & a chil-  
dishe thinge to be to earnest in pastime and playe, yet doth he affirme by the authoritye of the olde Poet Epicharmus, that a man may vse playe for earnest matters sake. And in an other place, that as reste is for laboure, and medecines for health, so is pastime at times for sad and weightye studye. P H I. How muche in this matter is to be geuen to the authoritye eyther of Aristotle or Tullye I can not tell, seinge sad mē may well enoughe speake merilie for a merye matter, this I am sure, which thinge this sayre wheate (God sauē it) maketh mee re-  
membre, that those husbandmē whiche ryse earliest, and come latest home, and are contente to haue their dinner and other drinkeinges

M. Cic. in  
Off.

Arist. de mo-  
ribus, 10.6.

Arist. Pol. 8.3.

# The schole of shootinge

Folio. 28

drinckinges broughte into the fielde to them, for feare of los-  
inge of time, haue fatter barnes in þ haruest, than they which  
will eyther sleape at noone time of the day, or els make mery  
with their neighbours at þ ale. And so a scholer þ purposeth  
to be a good husbande, and despyseth to reape and enioy much  
fruite of learninge, must till and sowe thereaftre. Our best  
seede time, which be scholers, as it is very timely, and when  
wee be yonge: so it endureth not ouer longe, and therefore it  
maye not be let slippe one houre; our grounde is verye harde,  
and full of weedes, our horse wherewith we be drawnen verye  
wilde as Plato sayth. And infinite other molettes which will  
make a chyftrye scholer take heede howe he spendeth his time  
in sport and playe. T O X. That Aristotle and Tullyc spake  
earnestlye, and as they thoughte, the earnest matter whiche  
they entreate byon, doth plainlye proue. And as for your  
husbandrye, it was more probabley tolde with apte woordes  
proper to the thinge, then throughly proued with reasons be-  
longinge to our matter. For contrarwyse I hearde my selfe  
a good husbande at his booke ones saye, that to omitt studye  
sometime of the daye, and sometime of the yere, made as much  
for the encrease of learninge, as to let the lande lye sometyme  
falloe, maketh for the better encrease of corne. This we see,  
if the lande be plowed every yeaer, the corne commeth thinne  
up: the eare is shart, the graine is small, & when it is broughte  
into the barne and threshed, genereth veryp euill saule. So those  
which never leauie poringe on theyr bookes, haue oftentimes  
as thinne inuention, as other poore men haue, and as small  
witte and weight in it as in other mens. And thus your hus-  
bandrye me thyncke, is more like the life of a couetous knudge  
that ofte veryp euill preues, then the labour of a good husvade  
that knoweth well what he doth. And surelye the best wittes  
to learninge, must needes haue much recreation and ceasinge  
from theyr booke, or els they marre them selues, when base  
and dompishe wittes can never be hurte with continuall stu-  
dye, as ye see in huttinge, that a treble minikin stringe must al-  
wayes be let downe, but at suche time as when a man muste  
needes play: when the base and dull stringe needeth never to

In Phedro.

# Toxophilus. A.

be moued out of his place. The same reason I finde true in  
two bowes that I haue, whereof the one is quicke of caste,  
tricke, and crime both for pleasure and profite: the other is a  
luggelowe of caste, followinge the stringe, more sure for to  
last, then pleasant for to vse. Now sir it chaunced this other  
night, one in my chamber would needes vende them to prove  
theyr strengthe (but I cannot tell howe) they were both lesse  
vence till the next day after dinner: and when I came to them  
purposinge to haue gone on shotinge, I founde my good bow  
clene cast on the one syde, and as weake as water, that surely  
(if I were a riche man) I had rather haue spent a crowne: &  
as for my luggelowe, it was not one whit the worse: but shotte by  
and by as well and as farte as euer it did. And even so I am  
sure that good wittes, excepte they be let downe like a treble  
stringe, and vnbente like a good castinge bowe, they will ne-  
ver last and be able to continue in studye. And I know where  
I speake this Philologe, for I would not say thus much afore  
yonge men, for they will take soone occasion to studye little y-  
noughe. But I saye it therefore because I knowe, as little  
studye getteth little learninge or none at all, so the most stu-  
dye getteth not the most learninge of all. For a mans soule  
soze occupied in earnest study, must be as well recreated with  
some honest pastime, as the body soze laboured, muste be re-  
freshed with sleape and quietnesse, or els it cannot endure be-  
rye longe, as the noble Poete sayth.

Ouid.

VVhat thinge vwantz quiet and mery rest, endures but a small vwhile.

B. And I promise you shotinge by my iudgement, is the mosste  
honeste pastyme of all, and suche one I am sure, of all other, y-  
hindereth learninge little or nothinge at all, whatsoeuer you  
and some other saye, which are a greate deale sozer against it  
awyses than you neede to be. P H I. Hindereth learninge  
little or nothinge at all: that were a marueil to me trulye,  
and I am sure seinge you say so, you haue some reason wher-  
with you can defende shootinge withall, and as for will (for þ  
lone that you beare towarde shootinge) I thinke there shall  
lacke

# The schole of shootinge

Folio. 33

lacke none in you. Therefore seinge we haue so good leasure both, and no bodye by to trouble vs : and you so willinge and able to defend it, and I so readye and glad to heare what may be sayde of it, I suppose we cannot passe the time better ouer, neither you for the honestye of your shootinge, nor I for mine owne mindesake , than to see what can be sayed with it, or against it, and speciallye in these dayes, whan so many doth vse it, and every man in a maner doth common of it. T O X. To speake of shootinge Philologe, trulye I woulde I were soable, eyther as I my selfe am willinge, or yet as the matter deserueth, but seinge with willinge wee cannot haue one nowe worthy, which so worthye a thinge can worthelye prayse: and although I had rather haue any other to do it thā my selfe, yet my selfe rather then no other, I wil not faile to say in it what I can. Wherein if I say litle, laye that of my little habillitye, not of the matter it selfe which deserueth no little thinge to be sayde of it. P H I. If it deserue no little thinge to be sayde of it Toxophile, I marueile how it chaunceth than, that no man hitherto, hath written anye thinge of it : wherein you muste graunt me, that eyther the matter is nought, vnworthye, and barren to be written vpon, or els some men are to blame, which both loue it and vse it, & yet coulde never finde in theyr harte, to saye one god woord of it, seinge that verye triflinge matters hath not lacked great learned men to set them oute, as gnattes and nuttes, & many other mo like thinges, wherefore either you may honestlye laye very great fault vpon me because they never yet praysed it, or els I may justlye take awaye no little thinge from shootinge, because it never yet deserued it. T O X. Trulye herein Philologe, you take not so muche from it, as you geue to it. For great and commodious thinges are never greatlye praysed, not because they be not worthye, but because they excellencye needeth no man his prayse, hauinge all theyr commendation of them selfe, not borowed of other men his lippes, which rather praise them selfe, in speakinge muche of a little thinge than that matter whiche they entreat vpon . Great and good thinges be not praysed. *magis et op  
no laud.*  
For who ever praysed Hercules (sayth þ Greeke Prouerbe.)

A.iii.

And

# Toxophilus. A.

And that no man hitherto hath w<sup>r</sup>itten any booke of shotinge,  
the faulte is not to be layed in the chinge which was woxthye  
to be written vpon, but of men which were negligente in do-  
inge it, and this was the cause thereof as I suppose. Menne  
that vsed shootinge most and knew it best, were not learned:  
men that were learned, vsed little shootinge, and were igno-  
rant in the nature of the thinge, & so fewe men haue bene that  
hitherto were able to write vpon it. Yet how longe shootinge  
hath continued, what comon wealthes hath most vsed it, how  
honest a thinge it is for all men, what kinde of lyuinge soever  
they folowe, what pleasure and profit commeth of it, bothe  
in peace and warre, all maner of tongues and writers, He-  
bruc, Greeke and Latine, hath so plentifullye spoken of it, as  
of fewe other thinges like. So what shootinge is, how many  
kindes there is of it, what goodnessse is ioyned with it, is told:  
onlye how it is to be learned and broughte to a perfectnesse a-  
monges men, is not toulde. I. H. I. Than Toxophile, if it be  
so as you do saye, let vs go forwarde and examine howe plen-  
tifullye this is done that you speake, and first of the inuention  
of it, than what honestye and profit is in the vse of it, bothe for  
warre and peace, more than in other pastimes, last of all how  
it oughte to be learned amonges men for the encrease of it,  
which thinge if you do, not onlye I nowe for your communi-  
cation but many other mo, when they shal know of it, for your  
labour, and shootinge it selfe also (if it could speake) for your  
kindnesse, will can you very muche thancke. T O X. What  
good thinges men speake of shootinge, and what good thinges  
shootinge bringes to men as my witte & knowledge wil serue  
me, gladly shall I saye my minde. But how the thinge is to  
be learned, I will surelye leaue to some other which both for  
greater experiance in it, and also for theyr learninge, can set  
it out better then I. P H I. Well, as for þ I know both what  
you can do in shootinge by experiance, & that you cā also speake  
well ynough of shootinge, for your learninge: but go on w the  
first part. And I do not doubt, but what my desire, what your  
loue toward it, the honesty of shooting, þ profit that may come  
hereby to many other, shall get the seconde part out of you at  
the

# The schole of shootinge

Folio. 4.

C.

Claudianus  
in Histri.

Plin. 7 ss.

In sympo.

In hymn.

Apollo.

Genetis .21.

Nic. de Lyra

Galenus in  
exhort. ad bo-  
nas artes.

the last. T O X. Of þ first finders out of shootinge, diuers men  
diuersly do write. Claudiane þ Poete sayth, that nature gaue  
example of shootinge first, by the Porpentine which shotte his  
prickes, and will hitte anye thinge that fightes with it: wher-  
þy men learned afterwarde did imitate the same in studinge  
out both bow and shafces. Plinic referreth it to Schythes the  
sonne of Iupiter. Better and moxe noble witters bringe sho-  
tinge from a moxe noble inuentour: as Plato, Calimachus,  
and Galene from Apollo. Yet longe afore those dayes do we  
reade in the Bible of shootinge expresse. And also if wee shall  
beleue Nicholas de Lyra, Lamech killed Cain with a shafte.  
So this great continuance of shootinge doth not a little praise  
shootinge: nor that neither doth not a little set it out, that it is  
referred to the inuentor of Apollo, for the which point shooting  
is highly praysed of Galene: where he sayth, that meane craf-  
tes be first founde oute by men or beastes, as weauinge by a  
spider, and such other: but highe and commendable sciences  
by Goddes, as shootinge and Musickie by Apollo. And thus  
shootinge for the necessitie of it vsed in Adams dayes, for the no-  
blenesse of it refertred to Apollo, hath not bene only commen-  
ded in all tonges & writers, but also had in great price, both  
in the best common wealthes, in warre time for the defence of  
their countrey, and of all degrees of men in peace time, both  
for the honestye that is ioyned with it, and the profite that fol-  
loweth of it. P H I. Well, as concerninge the findinge out of  
it, little praysle is gotten to shottinge thereby, seynge good wit-  
tes maye most easelye of all finde out a tryfinge matter. But  
whereas you saye that most common wealthes haue vsed it in  
warre time, and all degrees of men maye verye honestye vse  
it in peace time: I thinke you can neyther shew by authori-  
ty, nor yet proue by reaso. T O X. The vse of it in warre time,  
I will declare hereafter. And first howe all kindes & sortes of  
men (what degrére soever they be) hath at all times afore, & now  
may honestly vse it: the example of most noble men very wel  
doth proue. Cyaxares the king of the Medees, & great grand-  
father to Cyrus, kept a sort of Sythians with him only for this  
purpose, to teache his sonne Astiages to shote. Cyrus beinge

A. iiiii.

a childe.

Herodo. in  
Clio.

# Toxophilus. A.

Zen. in insti.  
Cyri. i.

Ad Quint.  
l. 2. l. 1.

Strabo. 15.

Tranq. Suet.

Herodia. i.

Themist. in  
Ora. 6.

a childe was brought uppe in shootinge, which thinge Xenophon would never haue made mention on, except it had bene fitte for all Princes to haue vsed: seinge þ Xenophon wrote Cyrus life (as Tullye sayth) not to shew what Cyrus did, but what all maner of Princes both in pastimes and earnest mat-ters ought to do.

Darius the first of that name, and kinge of Persia shewed plainlye howe fitte it is for a kinge to loue and vsé shootinge, which commaunded this sentence to be grauen in his tombe, for a Princelye memory and prayse.

Darius the Kinge lyeth buryed here  
That in shooting and ryding had neuer pere.

Againe, Domitian the Emperour was so cunninge in sho-  
tinge, that he coulde shote betwixt a mans fingeris standinge  
a farre of, and never hurt him. Commodus also was so excel-  
lente, and had so sure a hande in it, that there was nothinge  
within his reache and shote, but he would hit in what place he  
would: as beastes runninge, eyther in the head, or in the hart,  
and never misse, as Herodiane sayeth he sawe himselfe, or els  
he coulde never haue beleued it. P H I. In deede you prayse  
shootinge very well, in that you shew that Domitian & Com-  
modus loue shootinge, such an vngracious couple I am sure  
as a man shall not finde againe, if he raked all hell for them.

T O X. Well even as I will not commende theyz ilnesse, so  
oughte not you to dispraise their goodnessse, and in deede, the  
Judgement of Herodian vpon Commodus is true of them  
bothe, and that was this: that besyde strengthe of bodye and  
good shootinge, they had no Princelye thinge in them, whiche  
sayinge me thincke comendes shotinge wonderfully, calling  
it a Princelye thinge. Furthermore how commendable sho-  
tinge is for Princes: Themistius the noble Philosopher sheweth  
in a certayne Oratio made to Theodosius thempour,  
wherin he doth commende him for thre thinges, þ he vsed of a  
childe. For shootinge, for rydinge of an horse well, and for  
feates of armes.

Moze

# The schole of shootinge

Folio. 6.

Moreover, not onelye kinges and Emperours haue beene broughte vp in shootinge, but also the best common wealthes that euer were, haue made goodlye actes and lawes for it, as the Persians which vnder Cyrus conquered in a manner all þ world, had a law that theyȝ children should learne threethin- ges, onlye from v. yeare vnde unto xx. to ryde an horse wel, to shote well, to speake truthe alwayes and never lye. The Ro- maynes (as Leo the Emperour in his booke of sleightes of warre telleth) had a lawe that every man should vse shooting in peace time, while he was xl. yeare old and that every house shoulde haue a bowe, and xl. shaftes readye for all needes, the omittinge of which lawe (sayth Leo) amōge the youthe, hath bene the onlye occasion why the Romaynes lost a great deale of theyȝ Empyre. But more of this I will speake when I come to the profite of shooting in warre. If I shold rehearse the statutes made of noble Princes of Englande in Parlia- mentes for the settinge forwarde of shootinge, throughte this Realme, and specially that acte made for shootinge the thirde yeare of the raigne of our most dreade soueraigne Lorde king Henryc the viii. I coulde be verye longe. But these fewe ex- ampleſ speciallye of so greate men and noble common weal- theſe, ſhall ſtande in ſteede of manye. P H I. That ſuch Prin- cies and ſuche common wealthes haue muche regarded shoo- tinge, you haue well declared. But why shootinge oughte ſo of it ſelue to be regarded, you haue ſcarcelye yet proued.

TO X. Exāples I graunt out of Histories do ſhew a thinge to be ſo, not proue a thinge why it ſhould be ſo. Yet this I ſu- poſe, that neyther greate mens qualitieſ beinge commenda- ble be withoute great auuthoritie, for other men honeſtlye to followe them: nor yet thole great learned men that wrote ſuch thingeſ, lacke good reaſon iuſtlye at all times for anye other to approue them. Princes beinge childreñ ought to be broughte vppe in shootinge: both because it is an exercise moſt holsome, and also a paſtime moſte honeſt: wherein laboure prepareth the body to hardneſſe, the minde to couraſiousneſſe, ſuffering neyther the one to be marde with tendernesſe, nor yet þ oþer to be hurt with ydlenesse: as we reade howe Sardanapalus &

Herod. in  
Clio.

Leo de Stra-  
tag. 10.

Liche

# Toxophilus. A.

Cic. i. Tus.  
Qu.

Galen. i. de  
San. tued.

Aristo L. de  
morib.

Iso. in Nic.

such other were, because they were not brought vp with outwarde honest painfull pastimes to be men : but cockerde vp with inwarde nougtye ydle wantonnesse to be women. For how fitte labour is for all youth, Jupiter or els Minos amounges them of Grece, and Lycurgus amoung the Lacedemonians, do shewe by theyr lawes, whiche never ordyned any thing for the bringinge vp of youth, that was not ioyned with labour. And þ labour which is in shotinge of all other is best, both because it encreaseþ strengthe, and preserueth healeþ most, beinge not vehement, but moderate, not ouer layinge any one parte with weatinesse, but softlye exercising euerye part with equalnesse, as the armes & breastes with drawinge, the other partes with goinge, beinge not so painfull for the labour, as pleasant for the pastime, whiche exercise by þ iudgement of the beste Phisitions, is most allowable. By shotinge also is the minde honestlye exercised where a man alwayes stretcheth to be best (which is a woorde of honestye) and that by the same way, that vertue it selfe doth, conettinge to come nighest a most perfittende or meane standinge betwixt. ii. extremes, eschewinge shorte, or gone, or eithersyde wyde, for the which causes Aristotle himselfe sayth that shotinge and vertue be very like. Moreouer that shotinge of all other is the most honest pastyme, and that least occasiou to nougtynesse ioyned with it .ii. thinges verye plainlye do prove, whiche be as a man would sape, the tutors and overseers to shotinge : Day light and open place where euery man doth come, the mainteiners and kepers of shotinge, from all unhonest doinge. If shoting fault at any time, it hydes it not, it lurkes not in corners and huddermother : but openlye accuseth and bewrayeth it selfe, whiche is the next waye to amendmente, as wylle men do saye. And these thinges I suppose be signes, not of nougtynesse, for anye man to disallowe it : but rather verye plaine tokens of honestie, for every man to praise it. The vse of shotinge also in great mennes children shall greatly encrease the loue and vse of shotinge in all the residue of youth. For meane mennes mindes loue to be like great men, as Plato & Socrates do saye. And that euerye bodye shoulde learne to shote when they

be

# The schole of shootinge

Folio, 6.

be yonge, defence of the common wealth, doth requyre when they be olde, whiche thinge can not be done myghtely when they be men, except they learne it perfity when they be byses. And therefore shotinge of all pastimes is most fitte to be vsed in childhode: because it is an imitation of most earnest thinges to be done in manhode. Wherefore, shotinge is fitte for great mens children, both because it strengtheneth the bodye with holesome laboure, & pleaseþ the minde with honest pastime, & also encourageþ all other youth earnestly to followe the same. And these reasons (as I suppose) stirred vppe both great men to bringis vp their children in shotinge, & also noble common wealthes so straitly to commaunde shotinge. Therfore seinge Princes moued by honest occasions, haue in al common wealthes vsed shotinge, I suppose there is no other degree of men, neyther lawe nor bye, learned nor leude, yonge nor olde. P.H.I. You shal neede wade no farther in this matter Toxophile, but if you can proue me þ scholers & men gauen to learninge may honestly vse shotinge, I will sone graunt you þ all other sortes of mē may not only lawfully, but ought of dutye to vse it. But I thincke you cannot proue but that al these examples of shotinge brought from so longe a time, vsed of so noble Princes, confirmed by so wyse mennes lawes and iudgementes, are set afore temporall men, onelye to folowe them: wherby they maye the better & stronglyer defende the common wealthe withall. And nothinge belongeth to scholers and learned men, which haue an other part of the cōmon wealth, quiet and peaceable put to their cure & charge, whose ende as it is diuerse from the other, so there is no one waye that leadeth to them both. T O X. I graunt Philologe, that scholers and laye men, haue diuers offices and charges in the common wealthe, which requyres diuers bringinge vppe in theyr youth, if they shall do them as they ought to do in theyr age. Yet as temporall men of necessite are compelled to take somewhat of learninge to do their office the better withall: so scholers may þ boldyer borrowe so newhat of laye mens pastimes to maintaine their health in study withal. And surelye of all other thinges shotinge is necessarye for both sortes to learne.

which

D.

## Toxophilus. A.

Which thin ge, when it hath bene euermore vsed in England: how muche good it hath done, both olde men and Chyronicles do tell: and also our ennemyes can beare vs recorde. For if it be true (as I haue harde saye) when the kinge of Englaud hath bene in Fraunce, the priesles at home because they were Archers, haue bene able to ouer throw all Scotlande. Againe there is an other thinge which aboue all other doth moue me, not onlye to loue shootinge, to prayse shootinge, to exhorte all other to shootinge, but also to vse shooting my selfe: and that is our late kinge Henrye the eyghte, his most royall purpose and will, which in all his statutes generally doth commannde men, and with his owne mouth most gentlye did exhort men, and by his great giftes and rewardes, greatly did encourage men, and with his most Princelye example very ofte did prouoke all other men to the same. But here you will come with temporall man and scholer: I tell you plainly, scholer or vn-scholer, yea if I were .xx. scholers, I woulde thincke it were my dutye, bothe with exhortinge men to shote, and also with shootinge my selfe, to helpe to set forward that thinge which the kinge his wisedome, and his counsaile, so greatlye laboured to haue go forward: which thing surely they did, because they knewe it to be in warre, the defencie and wall of our countrie in peace an exercise most holesome for the body, a pastime most honest for the minde, and as I am able to proue my selfe, of all other most fitte and agreeable with learninge and learned men. P H I. If you can proue this thinge so plainlye, as you speake it earnestlye, then will I, not onlye thincke as you do, but become a shooter and do as you do. But yet beware I saye, lest you for the great loue you beare towarde shootinge, blidlye iudge of shootinge. For loue, and all other to earnest affections be not for noughe painted blinde. Take heede (I say) least you preferre shootinge afore other pastimes, as one Balbinus through blinde affection, preferred his louer before all other women, althoough she were deformed with a Polypus in her nose. And althoough shootinge may be meete some time for some scholers, and so forth: yet the fittest alwayes is to be preferred. Therefore if you will needes graunt scholers pastime

# The schole of shootinge.

Folio. 7.

pastime and recreation of theyr mindes, let them vse ( as manye of them doo ) Musickc and playinge on instrumentes, chynckinge most seemelye for all scholers, and most regarded alwayes of Apollo and the Muses. T O X. Cuen as I can not deny, but some Musickc is fit for learninge, so I trust you cannot chose but graunt, that shootinge is fit also, as Calimachus doth signifye in this Verse.

Both merie songes and good shootinge delieth Apollo.

Cal. hym. a.

But as concerninge whether of them is most fitte for learninge, and scholers to vse, you may say what you will for your pleasure, this I am sure that Plato and Aristotle bothe, in their Booke entreatinge of the common wealth, where they shew howe youthe should be brought vppe in .iiii. thinges, in readinge, in writinge, in exercise of bodye, and singinge; do make mention of Musickc, and all kindes of it, wherein they both agree, that Musickc vsed amonge the Lydians is very ill for yonge men, whiche be studentes for vertue and learning, for a certaine nyce, softe, and smothe swetenesse of it, whiche woulde rather entice them to nougtness, than stire them to honestye.

In other kinde of Musickc inuented by the Dorians, they both wonderfully prayse, allowinge it to be very fit for the studye of vertue and learninge, because of a manlye, roughe and stoute sounde in it, which should encourage yonge stomakes, to attempte manlye matters. Now whether these balades & roundes, these galiardes, pauanes and daunces, so mycely surgered, so sweetely tuned, be like the Musickc of the Lydians or the Dorians, you that be learned iudge. And what so euer ye iudge, this I am sure, that lutes, harpes, all maner of pipes, barbitons, sambukes, with other instrumentes eueryned of Aristotle, as not to be broughte in and vsed amonge them, which studye for learninge and vertue.

Aristo. Pol.  
8. 6.

Pallas when she had inuented a pipe, caste it awaye, not so much sayth Aristotle, because it deformed her face, but much rather

# Toxophilus. A.

rather because such an instrumente belonged nothinge to learninge. Howe such instrumentes agree with learninge, the goodly agreement betwixt Apollo God of learninge, & Marsyas the Satyr, defender of pypinge, doth well declare, where Marsyas had his skinne quite pulled ouer his heade for his labour.

Muche Musicke marreth mannes maners, sayth Galen, althoughe some man will saye that it doth not so, but rather recreateth & maketh quicke a mannes minde, yet me thincke by reason it doth as honye doth to a mannes stomacke, which at the first receyueth it well, but afterward it maketh it vnfit, to abyde any good stronge nourishinge meate, or els any holome sharpe and quicke drincke. And euен so in a maner these instrumentes make a mans witte so soft and smotche, so tender and quaisye, that they be lesse able to broke, stronge & toughe studys. Witnes be not sharpened, but rather dulled & made blunt, with such sweete softnesse, euен as good edges be blouster, which men whette vpon soft chalke stones.

Herodo. in  
Clio.

And these thiuges to be true, not onlye Plato, Aristotle, & Galen, proue by authorty of reason, but also Herodotus & other writers, shewe by plaine and euident example, as that of Cyrus, which after he had ouercome the Lydians, and ta ken theyr kinge Cresus prisoner, yet after by the meane of one Paetyas a very heady man amonges the Lydians, they rebelled against Cyrus againe, then Cyrus had by and by, brought them to vtter destruction, if Cresus beinge in good fauour w Cyrus, had not hartelye desyzed him not to renenge Paetyas fault, in sheddynge theyr bloud. But if he woulde folowe his counsaile, he mighc bringe to passe, þ they shoulde never more rebell against him. And that was this, to make them weare longe kyrtis, to the foote like women, and that everye one of them shoulde haue a harpe or a lute, and learne to playe and singe. Which thing if you do sayth Cresus(as he did in dede) you shall see them quickelye of men made women. And thus lutinge and singinge take awaye a manlye stomacke, whiche should enter and pearce deepe and harde studye.

Eyen such an other storze dothe Nymphodorus an olde Greeke

# The schole of shootinge

Folio. 3.

Nymphodo.

Comment.  
in Antig.

Greeke Historiographer write, of one Sesostris king of Egipt, which storye because it is somewhat longe, and very like in all pointes to the other, and also you do well enoughe remember it, seinge you redde it so late in Sophoclis Commentaries, I will nowe passe ouer. Therefore eyther Aristotle and Plato knowe not what was good and euill for learninge and vertue, and the example of wyse Historypes be vainlye set afore vs, or els the minstrelsye of lutes, pypes, harpes, and all other þ standeth by suche nyce, fine minikin fingeringe (suche as the most parte of scholers whom I knowe use, if they use anye) is farre more fit for the womannishnes of it to dwel in þ Courte amonge Ladys, than for any great thinge in it, which should helpe good and sadde studye, to abide in the Vniuersitye amonge scholers. But perhappes you know some great goodnessse of such Musicke and such instrumentes, wherunto Plato and Aristotle his brayne coulde never attayne, and therefore I will saye no more against it.

P H I. Well Toxophile, is it not enoughe for you to rayle vpon Musicke except you mocke me to ? but to say the truth, I never thoughte my selfe these kindes of Musicke fitte for learninge, but that whiche I sayde was rather to proue you, than to defende the matter. But yet as I woulde haue this sort of Musicke decaye amonge scholers, euен so do I wylle from the bottome of my hart, that þ landable custome of Engelande to teache children they plaine songe and prickesonge, were not so decayed throughoute all the Realme as it is. Whiche thing how profitable it was for all sortes of men, those knewe not so well than whiche had it moste, as they do nowe whiche lacke it most. And therefore it is true þ Teucer sayth in Sophocles,

Seldome at all good thinges be knownen how good to be  
Before a man suche thinges do misse out of his handes.

Sophocles in  
Aiace,

That milke is no fitter nor more naturall for the bringinge vp of children than Musicke is, both Galen proueth by auctorite, and dailye use teacheth by experiance. So even the lit-  
tle ba-

## Toxophilus. A.

The babes lackinge the vse of reason, are scarce so well stilled  
in suckinge theyr mothers pappe, as in hearing theyr mother  
sing. Againe how fit yowth is made, by learninge to singe,  
for Graminer and other sciences, both mee dailye do see, and  
Plutarch learnedly doth proue, and Plato wisely did allow,  
which received no scholer into his schole, that had not lea-  
ned his songe before. The godlye vse of praysluge God, by  
singinge in the Church, needeth not my prayse, seinge it is so  
praysed throughe all the Scripture, therefore nowe I will  
speake nothinge of it, rather than I shoulde speake to little of  
it. Belsyde all these commodities, trulye two degrees of  
men, which haue the highest offices vnder the king in all this  
Realme, shall greatly lacke the vse of singinge, Preachers &  
Lawyers, because they shall not withoute this, be able to rule  
theyr bastes, for euerye purpose. For where is no distinction  
in tellinge glad thinges and fearefull thinges, gentenes and  
cruelnes, lostnes and vehementnes, and suche like matters,  
there can be no great persuasione.

For the hearers, as Tullie sayth, be muche affectioned, as  
he is that speakest. At his wordes be they drawen, if he stand  
still in one fashion, theyr mindes stande still with him: If hee  
thunder, they quake: If he chide, they feare: If hee complaine,  
they sorwe with him: And finallye, where a matter is spoken,  
with an apte voyce, for every affection, the hearers for h most  
part, are moued as the speaker woulde. But when a man is  
alwaye in one tuns like an Humble bee, or els now in the top  
of the Churche, nowe downe that no man knoweth where to  
haue him: or pipinge like a reede, or roxinge like a bull, as  
some Lawyers do, which thincke they do best, when they crye  
lowdest, these shall never greatlye moue, as I haue knownen  
manye well learned, haue done, because theyr voyce was not  
stayed afore, with learninge to singe. For all voyces, great &  
small, base & shrill, weake or soft, may be holpen and brought  
to a good point, by learninge to singe.

Whether this be true or not, they that stand most in nede,  
can tell besse, whereof some I haue knownen, which, because  
they learned not to singe, whan they were boyes, were sayne,

what  
you  
know  
you

# The schole of shootinge.

Folio.

to take paine in it, whan they were men. If anye man shoulde heare me Toxophile, that woulde thincke I did but fondly, to suppose that a boyce were so necessarie to be loked vpon, I woulde aske him if he thought not nature a foole, for makinge such goodly instrumentes in a man, for wel utteringe his iug-  
des, or els if che two noble Orators Demosthenes & Cicero were notfooles, whereof the one did not onlye learn to singe of a man: but also was not ashamed to learne how he shoulde utter his soundes aptlye of a dogge, the other setteth oute no pointe of Rhetorike so fullye in all his booke, as howe a man shoulde order his boyce for all kinde of matters.

Therefore seinge men by speakinge differ and be better thā  
beastes, by speakinge well better than other men, and that  
singinge is an helpe towarde the same, as daylye experiance  
doth teache, example of wylle men doth alsoe, authoritie of  
learned men doth approue, wherewith the foundatiō of youth  
in all good common wealthes alwayes hath bene tempered:  
surelye if I were one of the Parliamente house, I woulde not  
sayle, to put vp a bill for the amendemente of this thinge, but  
because I am like to be none this yeare, I will speake no more  
of it, at this time. T O X. It were pitye trulye Philologe, þ  
the thinge shoulde be neglected, but I trust it is not as you say.  
P H I. The thinge is to true, for of them that come dailye to  
the Vniuersitye, where one hath learned to singe, vi. hath  
not. But now to our shootinge Toxophile againe, wherein  
I suppose you cannot saye so much for shootinge to be fitte for  
learninge, as you haue spoken against Musick for the same.

Therefore as concerninge Musick, I can be contente to  
graunt you your minde: But as for shootinge, surelye I sup-  
pose that you cannot perswade me, by no meanes, that a man  
can be earnest in it, and earnest at his booke to: but rather I  
thincke that a man with a bowe on his backe, and shaftes un-  
der his girdle, is more fitte to wayte vpon Robin Hood, thā  
vpon Apollo or the Muses. T O X. Ouer earnest shootinge  
surelye I will not ouer earnestly defende, for I ever thought  
shootinge shoulde be a wayter vpon learninge, not a mystres  
ouer learninge. Yet this I marueile not a little at, that yo

B. i.

thincke.

# Toxophilus. A.

Eurip. in  
Alcest.

Thincke a man with a bowe on his backe is more like Robin Hoodes seruaunte, than Apollos, seinge that Apollo him selfe in Alcestis of Euripides, which Tragidie you redde ope. Iye not longe ago, in a maner glorifyeth sayinge this Verse.

It is my wront alvvayes my bovve vwith me to beare.

Therefore a learned man ought not to much to be ashamed to beare that sometime, which Apollo God of learninge himselfe was not ashamed alwayes to beare. And because ye woulde haue a man wayte vpon the Muses, and not at all medle with shootinge: I marueile that you do not remēber how that þ. ix. Muses their selfe as soone as they were borne, were put to noſe to a Lady called Euphemis which had a sonne named Erotus, with whom the ix. Muses for his excellent shootinge, kepte euermore compayne with all, and vsed dailye to shoothe together in the mounte Pernasus: and at last it chaunced this Erotus to dye, whose deaþ the Muses lamēted greatly, and fell all vpon theyr knees fore Jupiter theyr father, & at theyr request, Erotus for shootinge with the Muses in earth was made a Signe, and called Sagitarius in Heauen. Therefor you see, that if Apollo and the Muses eyther were examples in deeđe, or oulye sayned of wylsemen to be examples of learninge, honest shootinge may well enough be companion with honest studye. P H I. Well Toxophile, if you haue no stronger defence of shootinge then Poetes, I feare if your cōpanions which lone shootinge heard you, they would thincke you made it but a trifflinge and fablinge matter, rather then anye other man that loueth not shootinge, coulde be perswaded by this reason to loue it. T O X. Euen as I am not so fonde but I knowe that these be fables, so I am sure you be not so ignoraunte, but you know what such noble wittes as þ Poetes had, ment by such matters: which oftentimes vnder the coueringe of a fable, do hyde and wrappe in goodlye preceptes of Philosophie, with the true iudgement of thinges. Which to be true speciallye in Homer and Euripides, Plato, Aristotle and Galene plainlye do shewe: when throughe all theyr workes (in a maner) they determine allcontroversies,

by

# The schole of shootinge

Folio. 10.

by these .ii. Poetes and such like authoritayes. Therefore if in this matter I see me to fable, and nothinge proue, I am content you iudge so on me: seinge the same iudgement shall condemne with me Plato, Aristotle and Galene, whou in that errour I am well content to folowe. If these olde examples proue nothinge for shootinge, what say you to these: ¶ the best learned and sagest men in this Realme, which be now aliue, both loue shootinge & vse shooting, as the best learned bishoppes that be: amonges whō Philologic, your selfe knowe .iii. or v. which as in all good learninge, vertue and sakenesse they geue other men example what thinge they shold do, euē so by theyr shootinge they plainlye shew what honest pastime, other men geuen to learninge, may honestlye vse. That earnest studye must be recreated with some honest pastime suffi- ciently I haue proued afore, both by reason & authoritye of ¶ best learned men that euer wrote. Then seinge pastimes be lawfull, the most fittest for learninge is to be sought for. A pa- stime, sayth Aristotle, muste be like a medicine. Medicines stande by contraries, therefore the nature of studyinge consi- dered, the fittest pastime shall sone appeare. In studye euerye part of the bodye is idle, which thinge causeth grosse and cold humours to gather together & vexe scholers very much, the minde is altogether bent and sette on worke. A pastime then must be had where euerye part of the bodye must be laboured to seperate and lessen such humours withall: ¶ minde must be unbent, to gather & fetch againe his quicknes withall. Thus pastimes for ¶ minde onlye, be nothing fitt for studentes, be- cause the body which is most hurt by studye, should take no pro- fite at all thereat. This knewe Erasmus very well, when hee was here in Cambrige: which when he had beene soze at his booke (as Garret our bookebynder hath very oft told me) for lacke of better exercise, would take his horse, & ryde about ¶ market hill, & come againe. If a scholer shold vse bowles or tennyes, ¶ laboor is so vehement & vnequall, which is condic- ned of Galene: the example very ill for other men, when by so manye actes they be made unlawfull. Runninge, leapinge, Aristotle and coytinge be to vile for scholers, & so not fitt by Aristotles pol.7.17,

B.ii...

iudgement.

# Toxophilus. A.

of. b. 1. 1

Gal. de san-  
ctus ad. 2.

judgement: walkinge alone in the field bath no token of courage in it, a pastime like a simple man which is neyther fleshe nor fishe. Therefore if a man would haue a pastime holesome and equall for euery part of his bodye, pleasant & full of courage for the minde, not vile & vn honest to geue ill example to laye men, vnot kept in Gardines and corneres, not lurking on þ night and in holes, but evermore in the face of men, eyther to rebuke it when it doth ill, or els to testifie on it when it doth well: let him seeke chieselye of all other for shootinge. P H I. Such common pastimes as men commonly do vse, I wil not greatlye allowe to be fit for scholers: seinge they may vse such exercises very well (I suppose) as Galen himselfe doth alow. T O X. These exercises I remember very well, for I redde them within these two dayes, of the which, some be these: to runne vp & downe an hill, to clyme vp a lōge powle, or a rope, and there hange a while, to holde a man by his armes & wauie with his heeles, muche like the pastime that boyes vse in the Churche when their master is awye, to swinge & totter in a helrope: to make a fist, and stretche out both his armes, and so stande like a roode. To go on a mans tiptoes, stretchinge out thone of his armes forward, the other backeward, which if he blered out his tongue also, might be thought to daunce Anticke verye properlye. To tumble ouer & ouer, to toppe ouer tayle: to set backe to backe, & see who cā haue an others heeles highest, wþ other much like: which exercises surely muste needes be naturall, because they be so childishe, & they maye be also holesome for the bodye: but surelye as for pleasure to the minde, or honestye in þ vointage of them, they be as like shooting as Yorke is foule Sutton. Therefore to loke on all pastimes & exercises holesome for the body, pleasant for þ minde, comlye for every man to do, honest for all other to loke on, profitable to be set by of euery man, worthy to be rebuked of no man, fit for all ages, persons & places, onlye shootinge shall appeare, wherein all these commodities may be founde. P H I. To graunt Toxophile, þ studentes may at times conuenient vse shooting as most holesome & honest pastime: yet to do as some do, to shote hourelye, daily, weekly, & in a maner

the

# The schole of shootinge

Folio. II.

the whole yeare, neither I can prayse, nor any wylde man will alowe, nor you your selfe can honestly defend. T O X. Surelye Philologe, I am very glad to see you come to that point þ most lyeth in your stomacke, & greueth you & other so muche. But I trust after I haue sayde my minde in this matter, you shall confesse your selfe that you do rebuke this thinge more than ye neede, rather then you shall finde that any man maye spende by anye possibilitye, more time in shootinge then hee ought. For first and foremost the hole time is deuided into .ii. partes, the daye and the nighte: whereof the nighte maye be both occupied in manye honest busynesses, and also spente in much vñchristinesse, but in no wise it cā be applyed to shooting. And here you see that halfe our time, graunted to all other thinges in a maner both good and ill, is at one swappe quite taken awaye from shootinge. Nowe let vs go forwarde, and see howe much of halfe this time of ours is spent in shooting. The whole yeare is deuided into .iiiij. partes, Springe time, Sommer, Faule of the leafe, & Wlinter. Wherof the winter, for the roughnesse of it, is cleane taken away from shootinge except it be one daye amonges xx. or one yeare amonges xl. In Sommer for the seruent heate, a man maye saye likewise: except it be sometime against night. Nowe then springe time, and faule of the leafe; be those which we abuse in shootinge.

But if we consider howe mutable and changeable the weather is in those seasons, & howe that Aristotle himselfe sayth, that most parte of rayne faultereth in these two times: we shall well perceiue, that where a man would shote one day, he shal be faine to leauie of .iiii. Nowe when time it selfe graunteth vs but a little space to shooote in, let vs see if shootinge be not hindered amonges all kindes of men as muche other wayes.

First, yonge chyldyn vse not, yonge men for feare of them whom they be vnder comuche dare not: sage men for other greater busyness, will not: aged men for lacke of strengthe, cannot: riche men for couetousnesse sake, care not: poore men for cost and charge, may not: maisters for their housshould kepinge, heede not: seruauntes kept in by their maisters, verye oft shall not: craftes men for gettinge of their lyuinge, veryp

## Toxophilus. A.

much leysure haue not: and many there be that oft beginnes, but for vnaptnesse proues not: & most of all, which when they be shoters geue it ouer and list not, so that generallye men euerye where for one or other consideration, muche shootinge vse not. Therefore these two thinges, straytenesse of time, & euerye mans trade of lyuinge, are the causes that so fewe men shotes: as you maye see in this greate towne, where as there be a thousand good mens bodyes, yet scarce x. that vseth anye great shootinge. And those whom you see shote the most, with howe manye thinges are the drawen, or rather diuen, from shootinge. For first, as it is many a yeare or they begin to be great shoters, euен so the great heate of shootinge is gone within a yeare or two: as you knowe diuerse Philologe your selfe, which were sometime the best shoters, and now they be the best studentes.

If a man faule sick, farewell shootinge, maye fortune as longe as he lyueth. If he haue a wrentche, or haue taken colde in his arme, he maye bange vp his bowe (I warrant you) for one season. A little blayne, a small cutte, ye a silye poope worme in his finger, maye keepe him from shootinge well enough. Breaking and ill lucke in bowes I will passe ouer, with an hundred more things, which chaunceth every day to them that shote most, whereof the leest of them maye compell a man to leaue shootinge. And these thinges be so true & evident, that it is impossible eyther for me craftelye to sayne them, or els for you iustlye to denye them. Than seinge how manye hundred things are required altogether to geue a man leaue to shote, and any one of them denyed, a man cannot shote: and seinge euerye one of them maye chaunce, and doth chaunce euerye daye, I meruaile anye wyse man will thincke it possible, that any great time can be spent in shootinge at al.

P H I. If this be true that you saye Toxophile, and in very dede I can denye nothinge of it, I meruaple greatly how it chaunceth, that those which vse shootinge be so much mar ked of men, and oft times blamed for it, and that in a maner as muche as those which playe at cardes and vise. And I shal tell you what I hearde spoken of the same matter. A manna shoter,

Cardes and  
vise.

# The schole of shootinge.

Folio, 12.

Shoter, (not longe ago) woulde defende playinge at cardes & dylse if it were honestlye vsed, to be as honeste passime as your shootinge: For he layed for him, that a man might playe for a little at cardes and dylse, and also a man might shote away all that euer he had. He sayde a payre of cardes cost not past .ii. pence, & that they neded not so much reparatiyon as bowe and shaftes, they woulde never hurte a mans hande, nor never weare his gere. A man shold never sea a man with shooting wyde at the cardes. In wete and drye, hote and colde, they woulde never forsake a man, he shewed what greate varietye there is in them for euery mans capacitye: if one game were hard, he might easelye learne another: if a man haue a good game, there is great pleasure in it: if he haue an ill game, the Payne is short, for he may sone gene it ouer, and hope for a bet-  
ter: with manye other mo reasons. But at the last bee con-  
cluded, that betwixte playinge and shootinge, well vsed or ill  
vsed, there was no difference: but that there was lesse coste &  
trouble, and a great deale more pleasure in playinge, then in  
shootinge.

TO X. I canot denye, but shootinge (as all other good thinges) may be abused. And good thinges vngodly vsed, are not good, sayeth an honourable bishoppe in an earnest matter then this is: yet wee muste beware that wee lape not viennes faultes vpon the thinge which is not worthy, for so nothinze should be good. And as for shootinge, it is blamed and mar-  
ked of me for that thing (as I haue sayd before) which shold  
be rather a token of honestye to praysie it, then any signe of  
noughtiness to disallowe it, and that is because it is in euery  
mans sight, it seeketh no corners, it hydeth it not: if there be  
neuer so litle faulce in it, every man seeth it, it accuseth it selfe.  
For one houre spente in shootinge is more seene and further  
talked of, then xx. nightes spente in dysinge, even as a little  
white ston is seene amonges. iii. hundred blacke. Of those  
that blame shootinge and shoters, I will saye no more at this  
time but this, that beside that they stoppe & hinder shootinge,  
which the Statutes woulde haue for warde, they be not much  
unlike in this points, to V. V. yll Sommer the hinges sooles.

B.iii.

which

# Toxophilus. A.

which smiteth him that standeth alwayes before his face, he  
he never so worshipfull a man, and never greatlye lokes for  
him which lurkes behinde an other mans backe, that hurte  
him in deede.

In Phedro.  
But to him þ compared gamminge with shootinge some-  
what will I aunswere, and because he wente afore me in a cō-  
parison: & comparions sayth learned men, make plaine mat-  
ters: I will surelye folowe him in the same. Honest thinges  
(sayeth Plato) be knownen from vnhonest things, by this dif-  
ference, vnhonestye hath euer present pleasure in it, hauinge  
neþher good pretence goinge before, nor yet anye profit folo-  
winge after: which sayinge deserveth generallye, boþ the  
nature of shootinge and gampinge which is good, and which  
is euill, verye well.

Gamminge hath ioyned with it, a vaine preseute pleasure,  
but thereloweth losse of name, losse of goods, and winning  
of an hundred gowtys, dropsye diseases, as euerye man can  
tell. Shotinge is a painfull pastime, wherof foloweth health  
of bodye, quicknes of witte, habilitye to defende our country,  
as our ennemys can beare recorde.

Loþ I am to compare these thinges together, and yet I do  
it not because there is anye comparison at all bewixt them,  
but thereby a man shall see how good the one is, how euill the  
other. For I thincke there is scarce so much contrariousnes,  
bewixt hotte and cold, vertue and vice, as is bewixt these ii.  
thinges: For what so euer is in the one, the cleane contrarye  
is in the other, as shall plainlye appere if wee consider, boþe  
theyȝ beginninges, theyȝ encreasinges, their frutes, and their  
endes, which I will loone ridde ouer.

Plain Zym.

\* The first bringer into the worlde of shootinge, was Apol-  
pollo, which for his wylde, & greate cōmodities, broughte  
amonges men by him, was esteemed worthye, to be counted  
as a God in Heauen.

Plato  
In Phedro.

Dyslinge surelye is a bastarde borne, because it is sayde to  
haue two fathers, and yet both nouȝt: The one was an vni-  
griatious God, called Theuth, whiche for his nouȝtinesse,  
came never in other Goddes compaines, and therefore Ho-

mer

# The schole of shootinge

Folio. 13.

Herc do. in  
Clio.

mer doth despise once to name him, in all his workes. The other was a Lydian borne, which people for such games, and other vncristines, as bowlinge and hauntinge of tauernes, haue bene euer had in most vile reputation, in all storyes and writers.

The Fosterer of shootinge is Labour, that companion of vertue, the mainteyner of honestye, the encreaser of health & welchiness, whiche admitteth nothinge in a maner into his compayne, that standeth not with vertue and honestye, and therefore sayth the olde Poete Epicharmus verye pretelye in Xenophon, that God selleth vertue, and all other good thinges to men for labour. The Mource of dise and cardes, is we-  
risom Idlenesse, enemye of vertue, the drowner of youthe, þ taryeth in it, and as Chaucer doth say verye well in the Par-  
sons tale, the grene path waye to hell, hauing this thinge ap-  
propriat unto it, that where as other vices haue some cloke of  
honestye, onlye idlenes can neyther do well, nor yet thincke  
well. Againe, shootinge hath two tutours to loke vpon it, out  
of whose compayne, shootinge never stirreth, the one called  
Dayelight, the other Open place, which two kepe shootinge  
from euill compayne, & suffer's it not to haue to much swinge,  
but euermore kepeth it vnder awe, that it dare do nothinge in  
the open face of the world, but that which is good and honest.  
Lykewylse, dysinge and cardinge haue two Tutours, the one  
named Solitariousnes, which lurketh in holes and corners,  
the other called Night, an vngracious couer of nougtnes,  
which two thinges be very Inkepers & receyuers of al noug-  
tnesse and nougthy thinges, and thereto they be in a maner,  
ordayned by nature. For on the nighte time and in corners,  
Spirites and theeues, rattenes and mise, toodes and oules,  
nightcrownes and poulcattes, foxes and sounierdes, with all  
other vermine, and noysome beastes, vse most styringe, whē  
in the day light, and in open places which be ordyned of God  
for honeste thinges, they dare not ones come, whiche thinge  
Euripides noteþ verye well, sayinge.

Xen. de dict  
& fact. Soc.

Il thinges the night, good thinges the daye doth haunt and vs.

Iphi. in Tau.

Compa-

## Toxophilus. A.

Companions of shootinge, be prouidens good heede geuing,  
true meatinge, honest comparison, which thinges agree with  
vertue verye well. Cardinge and dysinge, haue a sort of good  
felowes also, goinge commonlye in they company, as blinde  
Fortune, stumblinge chaunce, spittle lucke, false dealinge,  
craftye comuyaunce, brainlesse brawling, false forswearing,  
which good felowes will sone take a man by the sleue, & cause  
him take his Inne, some with beggery, some with gouts and  
droppye, some with theste and robbery, and seldomē they will  
leauē a man before he come eyther to hanginge, or els some o-  
ther extreme myserye. To make an ende, how shootinge by al  
mennes lawes hath bene allowed, cardinge and dysinge by all  
mennes iudgements condempned, I neede not shew, the mat-  
ter is so plaine.

Therefore when the Lydians shall inuente better thinges  
than Apollo, when slouthe and ydlenes shall encrease vertue  
more then laboure, whan the night and lurkinge corners, ge-  
uet helle occasion to vncristenesse, than light day & opennes,  
than shall shootinge and suche gamminge, be in summe com-  
parison like . Yet euen as I do not shewe all the goodness,  
which is in shootinge, whan I proue it standeth by the same  
thinges that vertue it selfe stādeth by, as brought in by God,  
or Godlylike men, fostered by labour, committed to the sau-  
garde of light and opennes, accompanied with prouision and  
diligence, loued and allowed by euerye good mans sentence :  
Euen likewyse do I not open halfe þ naughtines whiche is in  
cardinge and dysinge, whan I shewe howe they are borne of a  
desperate mother, nourished in idlenes, increased by lycence  
of nighte and corners, accompanied with Fortune, chaunce,  
deceypte, and craftines: condemned and banished, by all lawes  
and iudgements.

For if I woulde enter, to describe the monstruousnes of it,  
I shoulde rather wander in it, it is so brode, than haue anye  
readye passage to the ende of the matter: whose horribleness  
is so large, that it passed the eloquence of our Englishe Ho-  
mer, to compasse it: yet because I euer thoughte his sayinges  
to haue as muche authoritye, as eyther Sophocles or Euris-  
pides,

# The schole of shootinge.

Folio. 14.

spides in Greke, therefore gladlye do I remember these Ver-  
ses of his.

Hasardry is verye mother of lesinges,  
And of deceytre, and cursed syveringes.  
Blasphe mye of Christ, mans slaughter, and vvaiste also  
Of catel, of tyme, of other thinges mo.

¶ Mother of lesinges ) true it maye be called so, if a man  
consider how many wayes, and how manye thinges he loseth  
theredy, for first he loseth his goodes, hee loseth his time, hee  
loseth quickenes of witte, and all good lustre to other thinges,  
he loseth honest compayne, he loseth his good name and esti-  
mation, and at last, if he leauue it not, loseth God, and Heauen  
and all: and in stede of these thinges winneth at length, ey-  
ther hanginge or hell.

¶ And of deceytre ) I trowe if I shold not lye, there is not  
halfe so muche crafte vsed in no one thinge in the wrold, as in  
this cursed thinge . What false dyse vse they: as dyse stop-  
ped with quicksilver & heares, dyse of baggage, flattes, gour-  
des to chop and chaunge when they liste, to let the true dyse  
fall vnder the table, and so take vp the false, and if they be true  
dyse, what shifte will they make to set the one of them to fly-  
dinge, with cogginge, w soystringe, w coytinge as they call it.  
How wil they vse these shiftes, whan they get a plaine man þ  
can not skill of them: Howe will they go about, if they per-  
ceyue an honest man haue moneye, which list not play, to pro-  
voke him to playe: They will seeke his compayne, they will  
let him paye noughe, yea and as I hearde a man ones saye þ  
he did, they will sende for him to some house, and spende per-  
chaunce a crowne on him, and at lasse will one begin to saye:  
what my masters, what shall we do: shall euery man playe  
his xii. pence whiles an apple rolle in the fyre, and than wee  
will drincke and departe: Maye will an other saye ( as false  
as he) you cannot leauue whan you begin, and therefore I will  
not play: but yet if you will gage, that euery man as he hath  
lost his xii. pence shall sit downe, I am contente, for surelye I  
would winne no mannes moneye here, but even as muche as  
woulde

# Toxophilus. A.

would paye for my supper. Than speakeþ the thirde, to the honeste man that thoughte not to playe, what will you playe your xiij. pence if he excuse him, tis he man will the other saye, sticke not in honest compayne for xiij. pence, I will beare your halfe, and here is my moneye.

Nowe all this is to make him to beginne, for they knowe if he be ones in, and be a looser, that he will not sticke at his xiij. pence, but hopeth euer to get it againe, whiles perhappes he loose all. Than euery one of them setteth his shifteþ abrocheþ, some with false dyse, some with setlinge of dyse, some with hauinge outelandishe siluer coynes guilded, to put awaye at a time for good golde. Thā if there come a thinge in controuerſye, must you be iudged by the table, and than fare well the honest mans parte, for hee is boorne downe on every syde.

Nowe sir, besyde all these thinges they haue certaine termes (as a man woulde saye) appropriaþe to theyþ playinge: whereby they will dralwe a mannes moneye, but paye none, which they call barres, that surelye bee þ knoweþ them not, maye soone be debarred of all þeuer he hath, before he learne them. If a plaine man lose, as he shall do euer, or els it is a wonder, then the game is so devilish, that he can neuer leaue: For vaine hope (which hope sayth Euripides, destroyeth manþ a man and Cittye) drineth him on so farre, that he can neuer returne backe, vntil he be so lighte that hee nede feare no theeues by the waye. Nowe if a simple man happen once in his life, to win of such players, than will they eyther excreate him to kepe them compayne whiles he hath lost all againe, or els they will use the most devillyshe fashion of all, For one of þ players that stādeth next him, shall haue a payre of false dyse, and cast them out vpon the bourde, the honest man shall take them and cast them, as he did the other, the thirde shall espie them to be false dyse, and shall crye oute, haroe, wþch all the oþers vnder God, that he hath falsely wonne theyþ moneye, and than there is nothinge but houlde thy chrore frō my daggger, euerye man layeth hande on the simple man, and taketh all theyþ money from him, and his owne also, thinkinge him selfe wel, that he escapeth with his life,

In suppli.

Cursed.

# The schole of shootinge.

Folio. 15.

Cursed swerynge, blasphemye of Christe) These halfe  
Verses Chaucer in another place, more at large doth well set  
out, and verypliuelye expresse sayinge.

Ey by goddes precious hart and his mayles,  
And by the bloud of Christe, that is in Hales,  
Seuen is my chaunce, and thine is Sinke and treye,  
Ey goddes armes, if thou falsely playe,  
This dagger shall thorough thine harte go,  
This fruite commeth of the beched boones tywo,  
Forsweringe, Ire, falsoenes and Honicide. &c.

Thoughe these Verses be verye earnestly written, yet they  
do not halfe so griselye set out the horiblenes of blasphemye,  
which such ganiners vse, as it is in deede, & as I haue hearde  
my selfe. For no man can write a thinge so earnestlye, as whā  
it is spoken with iesture, as learned men you know do sape.  
Howe will you thincke that suche furiousnes w woodē coun-  
tenaynce, and brenninge eyēs, with staringe and bragginge,  
with hart redye to leape out of the bellye for swellinge, can be  
expressed the tenthe part, to the vttermost. Two men I heard  
my selfe, whose sayinges be farre more griselye, than Chau-  
cers Verses. One, when he had losse his moneye, sware me  
God from top to the toe with one breathē, that hee had lost all  
his moneye for lacke of sweringe: The other, losinge his mo-  
neye, and heapinge othes vpon othes, one in a nothers necke,  
most horible and not speakeable, was rebuked of an honest  
man which stode by for so doinge, he by and by staringe him  
in the face, and clappinge his fiste with al his moneye he had,  
upon þ boordē, sware me by the fleshe of God, that if swering  
woulde helpe him but one ace, he woulde not leue one pece of  
God vnsworne, neither within nor without. The remēbrance  
of this blasphemye Philologe, doth make me quake at þ hart,  
and therefore I will speake no more of it.

And so to conclude with suche gamminge, I thincke there  
no ungraciousnes in all this world, that carieth a mā so farre  
from God, as this fault doth. And if there were anye so des-  
perate a person, that woulde begin his hell in earth, I trowe

# Toxophilus. A.

he shoulde not finde hell more like hell it selfe, then the life of those men is which dailye haunt and vse such vngratiuous games. P H I. You handle this gerte in dede: And I suppose if ye had bene a prentice at such games, you could not haue sayd more of them then you haue done, and by like you haue had somewhat to do with them. T O X. In dede, you may honestlye gather that I hate them greatly, in that I speake against thē: not þ I haue vsed them greatly, in that I speake of them. For thinges be knowē diuers wayes, as Socrates (you know) doth proue in Alcibiades. And if euery man shoulde be that, þ he speakeþ or wryteth vpon, then shoulde Homer haue beene the best Captaine, moſte cowarde, hardye, hastye, wyſe and woode, sage and ſimple: And Terence an oulde man and a ponge, an honest man & a bawde: with ſuch like. Surely euery man ought to praye to God daily, to kepe them from ſuch vnychristianne, and ſpeciallye all the youthe of Englande: for what youth doth begin, a man will folow commonly, euen to his dyinge daye: which thiuge Adraſtus in Euripides pretelye doth expreſſe ſayinge:

Euripides in  
Suppli.

word  
Want

VVhat thing a man in tender age hath moſt in vre,  
That same to death alvvayes to kepe he ſhalbe ſure.  
Therefore in age vwho greatly longes good fruite to morre,  
In youth he moſt himſelfe applye good ſeede to ſovve.

For the foundation of youthe well ſet (as Plato doth ſay) the whole bodye of the common wealthe ſhall flouriſhe therafter. If the young tree groome crooked, when it is oulde a man ſhall rather breake it than ſtreight it. And I thincke there is no one thinge that crookes youthe moſe then ſuche vnlawfull games. Noꝝ let no man ſay, if they be honestlye vsed they do no harme. For how can that paſtime which neither exerciſeth the bodye with any honest labour, nor yet the minde with any honest thinkinge, haue any honestye ioyned with it. Noꝝ let no man auſſure himſelfe that he can vſe it honestlye: for if he ſtande therein, he maye fortune haue a faule, þ thinge is moſe ſlipperye then he knoweth ſt. A man maye (I graunt) ſit vnaþ brancis hill ſide, but if he geue neuer ſo little ſowarde, he can-

not

# The schole of shootinge

Folio, 16.

not stoppe though he would never so fayne, but he must nedes runne headlinge, he knoweth not how farre. What honest pretences, bayne pleasure layeth daily (as it were entisementes or baytes, to pull men forwarde withall) Homer doth well shewe, by the Sirenes, and Circes. And amonges all in that shippe, there was but one Vlysses, and yet he had done to as the other did, if a goddesse had not caughte him: And so likewise I thincke, they be easye to nomber, whiche passe by playinge honestly, except þ grace of God sauē and kepe them. Therefore they that will not go to farre in playing, let them folowe this counsell of þ Poet.

Stoppe the begininges.

PHI. Well, or you go any further, I pray you tell me this one thinge: Doo ye speake agaynst meane mennes playinge onlye, or against greate mennes playinge to, or put you anye difference betwixt them? T O X. If I shoulde excuse my selfe herein, and say that I speake of the one, and not of the other, I feare leaste I shoulde as fondlye excuse my selfe, as a certaine Preacher did, whom I heard vpon a time speake against many abuses (as he sayde) and at last he spake against candelles, and then he fearinge, least some men would haue bene angrye and offended with him, naye sayth he, you must take me as I meane: I speake not against great candelles, but against litle candelles, for they be not all one ( quoth he) I promise you: And so euerye man laughed him to scorne.

In deede as for great men, and greate mennes matters, I list not greatlye to meddle. Yet this I would wishe that all greate men in Englande had redde ouer diligentlye the Par- doners tale in Chaucer, and there they shoulde perceiue and see, how muche such games stande with their worshippe, how great soever they be. What greate men do, be it good or ill, meane men commonlye loue to folowe, as many learned me in manye places do saye, and dailye experiance doth plainlye shewe, in costlye apparell and other like matters.

Therefore, seinge that Lordes be lanternes to leade the life

## Toxophilus. A.

of meane men, by theyr example, eyther to goodnessse or badnes, to whether so ever they like: and seinge also they haue libertie to like what they will, I praye God they haue will to like that which is good, and as for theyr playing, I will make an ende with this sayinge of Chaucer.

Lordes might finde them other maner of pleye,  
Honest ynough to driue the dayc avvay.

But to be shor, the best medicine for all sortes of men both highe and lowe, yonge and oulde, to put away such vnlawfull games is by þ contrarype, likewyse as all Phisitions do alowe in Phisicke. So let youthe in stede of suche vnlawful games, whiche stande by idlenesse, by solitariness, & corners, by night and darkenesse, by fortune and chance, by crafte and subtletie, vse such pastimes as stande by labour: vpon the day light, in open sighte of men, hainge such an ende as is come to by cunning, rather then by craft: and so should vertue encrease, and vice decaye. For contrary pastimes, must nedes worke contrary mindes in men, as all other contrary thinges doo.

And thus we see Philologe, that shootinge is not onlye the most holesome exercise for the bodye, the most honest pastime for the minde, and that for all sortes of men: But also it is a most redye medycine, to purge the whole Realme of such pestilent gamminge, wherewith manye times it is sore troubled and ill at ease.

P H I. The more honestie you haue proued by shootinge Toxophile, and the more you haue perswaded me to loue it, so muche trulye the soruer haue you made me with this laste sentence of yours, wherby you plainly proue that a man may not greatly vse it. For if shootinge be a medycine (as you saye that it is) it may not be vsed verye oft, lest a man shoulde hurte himselfe with all, as medycines much occupied doo. For Aristotle himselfe sayeth, þ medycines be no meate to liue with all: and thus shootinge by the same reason, maye not be much occupied. T O X. Von playe your olde wontes Philologe, in valyng with other mens witnes, not so much to proue your

owne

# The schole of shootinge

Folio. 12

owne matter, as to proue what other men can say. But wher  
you thincke þ I take away much vse of shooting, in lykening  
it to a medycine : because men vse not medycines euery daye,  
þor so shold they bodyes be hurte: I rather proue dailye vse  
of shootinge thereby. For althoughe Aristotle sayeth þ sona  
medycines be no meate to live withal, which is true: Yet Hippo.  
pocrates sayth our dailye meates be medycines, to withstand  
euill withall, which is as true. For he maketh two kindes of  
medycines, one our meate that we vse dailye, which purgeth  
softlye and slowlye, and in this similitude maye shootinge be  
called a medycine, wherewith daily a man may purge & take  
away all vnlawfull desires to other vnlawfull pastimes, as  
I proued before. The other is a quicke purginge medycine, &  
seldomer to be occupied, except the matter be greater, and I  
could describe the nature of a quicke medycine, which shold  
within a while purge and plucke out al the vntchistype game<sup>s</sup>  
in the Realme, throught which the common wealthe oftenti-  
mes is sick. For not on lye good quicke wittes to learning be  
thereby broughte oute of frame, and quite marred: but also  
manly wittes, eyther to attempt matters of highe coura ge in  
warre time, or els to atchiue matters of weight & wisedome  
in peace time, be made thereby very quaisye and faynte. For  
loke through all Histories written in Greke, Latine, or other  
language, and you shall never finde that Realme prosper in  
the which such idle pastimes are vsed. As concerninge the  
imedecine, althoughe some would be miscontent, if they hard  
me meddle anye thinge with it: Yet betwixt you and me here  
alone, I maye the boldyer saye my fantasye, and the rather:  
because I will on lye wish for it, which standeth with honesty,  
not determine of it which belongeth to authorty. The me-  
dycine is this, þ would to God & the Prince, all these vntchis-  
tyme idle pastimes, which be very bugges, that þ Psalme mea-  
neth on, walkinge on the night and in corners, were made fe-  
lonye, and some of that punishment ordayned for them, which  
is appointed for þ forgers and falsifyers of the kinges coyne.  
Whiche punishment is not by me now inueted, but longe ago,  
þy þ moste noble Oratour Demosthenes: which marueilich.

Psalme. 90.

# Toxophilus. A.

Demost. con-  
tra Leptinem

greatly that death is appointed for falsifyers and forgers of the coyne, and not as greate punishmente ordayned for them, which by they meanes forges & falsifyes þ common wealth. And I suppose that there is no one thinge that chaungeth so ner the golden siluer wittes of men into copperye and brassyse wayes, then dysinge and such unlawfull pastimes.

*John Shadton*  
And this quicke medycine I beleue woulde so thowlye purge them, that the daily medycines, as shootinge and other pastimes ioyned with honest labour, shoulde easelyer withstande them. P H I. The excellent commodities of shootinge in peace time Toxophile, you haue verye well and sufficiente ly declared. Whereby you haue so perswaded me, that God willinge hereafter I will both loue it the better, and also use it the ofter. For as muche as I can gather of all this communication of ours, the tongue, the nose, the hands and the feete be no fitter members, or instrumentes for the bodye of a man, then is shootinge for the hole bodye of the Realme. God hath made the partes of men which be best and most necessarye, to serue, not for one purpose onlye, but for many: as the tongue for speakinge and tastinge, the nose for smellinge, and also for auoydinge of all excremente, which faule out of the head, the handes for receyvinge of good things, and for puttinge of all harmefull thinges, from the bodye. So shootinge is an exercise of healthe, a pastime of honest pleasure, and suche one also that stoppeth and auoydeth all noysome games gathered and increased by ill rule, as nougtye humours be, which hurt & corrupte soore that parte of the Realme, wherein they do remayne. But nowe if you can shewe but halfe so muche profite in warre of shootinge, as you haue proued pleasure in peace, then will I surelye iudge that there be fewe thinges þ haue so manifolde commodities, and uses ioyned vnto them as it hath.

T O X. The upporthande in warre, nexte the goodnessse of God (of whom all victory commeth, as Scripture saiyeth) standeth chieflye in thre thinges: in the wise doinge of the Prince, in the sleigtes and policies of the Capaynes, and in the strengthe and cherefull forwardnesse of the souldiour s. A Prince in his hart muste be full of mercye:

G.  
Macha. 1.3.

and

# The schole of shootinge.

Folio. 19.

and peace, a vertue most pleasant to Christ, most agreeable to mans nature, most profitable for riche and poore.

For than the riche man enjoyeth with great pleasure þ which he hath: the poore may obtaine with his labour, that which he lacketh. And althoughe there is nothinge worse then war, whereof it taketh his name, throughe the which great men be in daunger, meane men without succoure, riche men in feare, because they haue somewhat: poore men in care, because they haue nothinge: And every man in thought and miserye: Yet it is a chuellen medycine, wherewith a Prince may from the boordye of his common wealth, put of that daunger which maye faule: or els recover againe, whatsoever it hath losse. And therefore as Isocrates doth saye, a Prince must be a warrior in two thinges, in cunniuge and knowledge of all sleightes & feates of warre, and in hausinge all necessary habilimentes belonginge to the same. Whiche matter to entreate at large, were ouerlonge at this time to declare, and ouermuch for my learninge to persourne.

After the wisedome of the Prince, are valiant Captaynes most necessarye in warre, whose office and dutye is to knowe all sleightes and policies for all kindes of warre, which they maye learne two wayes, eyther in daily folowinge and hauntinge the warres or els because wisedome boughte with stypes, is manye times ouercostlye: they may beslow sometime in Vegetius, which entreateth such matters in Latine metelye well, or rather in Polyenus, & Leo the Emperour, which setteth oute all policies and duties of Captaynes in þ Greke tongue verye excellentlye. But chievelye I would wilhe (if I were of authoritye) I woulde counsell all the yonge gentlemen of this Realme, never to laye out of they handes two Authors, Xenophon in Greke, and Caesar in Latine, wherein they shold folow noble Scipio Africanus, as Tullie doth say: In which two Authors, besydes eloquence a thinge most necessarye of all other, for a Captaine, they shold learne the hole course of warre, which those two noble men did not moxe wisedye write for other men to learne, than they did manfully exercise in the field, for other men to folowe.

Ad Nic.

De Sen.

# Toxophilus. A.

Obedience.

Plat. leg n.  
Xen. Ages.

Xen. Hippar.

Plutarchus.

Sal. in Cat.

The strength of warre lyeth in the souldiour, whose chise  
praye and vertue, is obedience towarde his captaine, sayth  
Plato. And Xenophon beinge a Gentylc authoz, most Chi-  
stianlye doth saye, euен by these wordes, that that souldiour  
which first serueth God, and than obeyeth his Captaine, may  
bouldlye w all courage, hope to ouerthowe his enemys. A-  
gaine, without obedience, neyther valiant mā, stout horse, nor  
goodly harnes doth any good at all. which obedience of þ soul-  
diour toward the Captaine, brought the hole Empyre of the  
world into the Romanes hands, & whan it was brought, kept  
it lenger, than ever it was kept in any common wealth before  
or after. And this to be true, Scipio Africanus, the most no-  
ble Captayne that ever was amouge the Romaynes, shewēd  
very platly, what time as he went into Africke, to destroye  
Carthage. For he resting his hoast by the way in Sicilie, a day  
or two, and at a time standinge w a great man of Sicilie, & la-  
kinge on his souldiours how they exercised themselues in ke-  
pinge of araye, & other feates, the gentleman of Sicilie asked  
Scipio, wherein laye his chise hope to ouercome Carthage:  
He aunswerev, in yonder felawes of myne whō you see playe:  
And why sayth the other, because sayth Scipio, þ if I coman-  
ded them to runne in to the top of this high castel, & cast them-  
selues downe backewarde vpon these rockes, I am sure they  
would do it. Salust also doth write, that there were mo Ro-  
maines put to death of they? Captaynes for settinge on they?  
enemys before they had licence, than were for rūninge away  
out of the field, before they had foughte. These two examples  
do proue, that amouges the Romanes, þ obedience of þ soul-  
diours was wonderfull greate, and the seuericie of the Cap-  
taynes, to see the same kept, wonderful straite. For they wel  
perceiued that an hoast full of obedience, falleth as seldom in-  
to the handes of their enemys, as that body faileth into ieg-  
perdy, the which is ruled by reason. Reason and Rulers be-  
inge like in office, (for þ one ruleth the body of man, the other  
ruleth the bodye of the common wealth) oughte to be like of  
conditions, and oughte to be obeyed in all maner of matters.  
Obedience is nourished by feare and loue, Feare is kepte in  
þp.

# The schole of shootinge

Folio. 19.

by true iustyce and equyte, loue is gotten by wisedome, ioyned with liberalitye: For where a souldiour seeth righteousnesse so rule, that a man can do neither wronge nor yet take wronge, and that his Captaigne for his wisedome, can maintaine him, and for his liberalitye will maintaine him, he must needes both loue him and feare him, of the which procedeth true and bafayned obedience. After this inwarde vertue, the next good point in a souldiour, is to haue & to handle his weapon well, whereof the one must be at the appointmente of the captaigne, the other lyeth in the courage and exercise of þ soul diour: yet of all weapons the best is, as Euripides doth saye, wherewich w least daunger of our selfe we maye hurt our enemy most. And þ is (as I suppose) artillarie. Artillarie now a dayes is taken for two thinges: Gunnes & Bowes, which how much they do in warre, both daily experieice doth teache, & also Peter Nannius a learned man of Louayn, in a certayne Dialoge doth very well set oute, wherein this is most notable, that when he bath shewed exceedinge commodites of both, and some discmodites of gunnes, as infinite cost & charge, combersome cariage, and if they be greate, the uncertaine leuelinge, þ perill of them that stand by them, the easyer auoydinge by them that stande farre of: & if they be little, the lesse both feare and ioperdy is in them, besyde all contrarpe whether and winde, which hindereth them not a little: yet of all shootinge he cannot reherse one discommoditye, P H I. That I marueile greatly at, seinge Nannius is so wel learned, and so exercised in the authoys of both the tongues: for I my selfe do remembre, that shootinge in warre is but smallye praysed, and that of diuers captaines in diuers authoys. For first in Euripides (whom you so highlye prayse) and verye well, for Tullye thinketh every Verse in him to be an authority, what I praye you, doth Lycus that ouercame Thebes, saye as concerninge shootinge: whose wordes as farre as I remember, be these, or not much vnlke.

In Herc. su.

VVhat prayse hath he at al, which never durst abyde,  
The dint of a speares point thrust against his syde

C.iii.

Nos.

# Toxophilus. A.

Eurip. in  
Herc. furent.

Nor never bouldly buckeler bare yet in his left hande  
Face to face his enemies bront stiffelye to withstande,  
But alwaye trusteth to a bowe and to a fethered sticke  
Harnesse ouer most fit for him which to flie is quicke,  
Bowe and shaft is Armoure metest for a cowardc (hardc.  
VVhich dare not ones abide the bront of battaile sharpe &  
But he a man of manhode most is by mine assent  
VVhich with hart and courage bould,fullie hath him bent,  
His enemies loke in euerye stoure stoutelie to abide,  
Face to face, and foot to foote,tide what maye be tide,

Sopho. in  
Sia Flag.

Iliad. 5.

Againe Teucer the best Archer amonge all the Grecians,  
in Sophocles is called of Menelaus, a boweman, and a shooter  
as in villanye and reproch, to be a thinge of no price in warre.  
Moreouer Pandarus the best shooter in the wold, whom Apollos himselfe taughte to shoothe, both he and his shootinge is  
quite contained in Homer in somuch that Homer ( whiche  
vnder a made fable doth always hyde his iudgements thin-  
ges) doth make Pandarus himselfe crye out of shooting, and  
cast his bowe away, and take him to a speare, makinge a bow  
that if euer he came home, he woulde breake his shaftes, and  
burne his bowe, lamentinge greatlye, that he was so sonde to  
leauue at home his horse and chariot with other weapons, for  
the trust that he had in his bow. Homer signifyinge thereby,  
that men shoulde leauue shootinge out of warre, and take them  
to other weapoſ more fitte and able for the same, and I crow  
Pandarus wordes be much what after this sort.

Illchaunce ill lucke me hyther broughte,  
Illsortune me that daye befell,  
VVhan first my bowe fro the pynne I roghte  
For Hectors sake, the Grekes to quell.

But if that God so for me shap  
That home againe I maye ones come,  
Let me never enioye that har,  
Nor euer twise looke on the sonne,  
If bowe and shaftes I do not burne  
VVhich nowe so euill doth serue my turne,

Buc

# The schole of shootinge.

Folio. 20.

Xeno. Cyri.  
Inst. 6.

Epist. 1. ad.  
Q. Fra.

Plutarch.  
M. Ant.

But to let passe all Poetes, what can be sozer sayd against any thinge, than the iudgement of Cyrus is against shooting, which doth cause his Persians beinge the best shooters to laye away theyr bowes, and take them to swordes and buckeleres, speares and dardes, & other like hande weapons. The which thinge Xenophō so wyse a Philosopher, so expert a captaine in warre himselfe, woulde never haue written, and speciallye in that booke wherein he purposed to shewe, as Tullyc sayth in deede, not the true historye, but p̄ example of a perfite wise Prince and common wealth, excepte that iudgement of chaū- ginge Artillery, into other weapones, he had alwayes thought best to be folowed, in all warre. Whose counsayle the Parthians did folowe, when they chased Antonie ouer the mountaynes of Media, which beinge the beste shooters of the worlde, lefte theyr bowes and toke them to speares and morispikes. And these fewe examples I trowe, of the beste shooters, do well proue that the best shootinge is not the best thing as you call it in warre. T O X. As concerninge your first example, taken out of Euripides, I marueyle you will bringe it for the dispayse of shootinge, seinge Euripides doth make those Verses, not because hee thinketh them true, but because hee thincketh them fit for the person that spake them. Soz in dede his true iudgement of shootinge, he doth expresse by and by after in the oration of the noble Captaine Amphytrio against Lycus, wherein a man maye doubt, whether he bath more eloquentlye confuted Lycus sayinge, or more worthelye set ouer the praye of shootinge. And as I am aduised, his worder be muche hereafter as I shall saye.

Against the wittie gift of shootinge in a bowe  
Fonde and leude wordes thou leudlie doest out throwe,  
V Vhich, if thou wilte heare of me a worde or twayne  
Quicklie thou mayst learne how fondlie thou doest blame,

First he that with his harneis himselfe doth wall about,  
That scarce is left one hole through which he maye pepe out  
Such bondmen to their harneis to fight are nothinge mete,  
But sonest of all other are troden vnder fete,

# Toxophilus. A.

If he be stronge, his felowes faint, in whom he  
putteth his trust,  
So loded with his harneis must nedes lie in the dust,  
Nor yet frō death he cannot start, if ones his weapen breke,  
Howe stoute, howe stronge, howe great, howe longe,  
so euer be suchē a freke.

But who soeuer can handle a bowe  
sturdie stiffe and stronge

V Vherewith like hayle manies shaftes he shoothes  
into the thickest thronge :

This profitē he takes, that standinge a farre  
his enemie he maye spill

V Vhan he and his full safē shall stande  
out of all daunger and ill.

And this in warre is wisedome most, which  
workes our enemys woo.

V Vhan we shall be far from all feare  
and ioperdie of our foo.

Iliad. 8.

Secondarily euēn as I do not greatly regarde what Menelaus doth saye in Sophocles to Teucer because he spake it  
both in anger, and also to him that he hated, euēn so doo I re-  
member very well in Homer, that when Hector & the Troy-  
ans woulde haue set fyre on the Greke shippes, Teucer with  
his bowe made them recule backe againe, when Menelaus toke  
him to his feete, and ranne awaye.

Thirdlye as concerninge Pandarus, Homer doth not dis-  
praye the noble gift of shootinge, but thereby euerye man is  
caughte, that what soeuer, and howe good soeuer a weapon a  
man doth vse in warre, if he be himselfe a courtoise wretche,  
a foole without counsaile, a peacebreaker as Pandarus was,  
at last he shall through the punishment of God fall into his  
enemys hādes, as Pandarus did, whom Diomedes through  
the helpe of Minerva miserablye slue.

And because you make mention of Homer, & Troyemate-  
ners, what can be more prayse for anye thinge, I praye you,  
thā that is for shootinge, that Troye could never be destroyed  
with-

Hom. Ili. 5.

# The schole of shootinge

Folio. 5r.

Without þ helpe of Hercules shaftes, whiche thinge doeth signifie, that although all the wold were gathered in an armie together, yet without shootinge they can neuer come to they purpose as Vlysses in Sophocles very plainlye doth saye unto Pyrrhus, as concerninge Hercules shaftes to be carped unto Troye.

Nor you vwithout them, nor vwithout you they do ought.

Sopho. Phil.

Fourthlye where as Cyrus did chaunge parte of his bowmen wherof he had plenty, into other men of warre, wherof he lacked, I will not greatlye dispute whether Cyrus did well in that pointe in those dayes or no, because it is plaine in Xenophon howe stronge shooter's the Persians were, what bowes they had, what shaftes and heads they occupied, what kinde of warre their enemyes vse d.

But truly as for the Parthians, it is plaine, in Plutarche, that in chaunginge they bowes into speares, they broughte they selfe into bitter destruction. For when they had chased þ Romaynes manye a myle, throughe reason of they bowes, at the last the Romaynes ashamed of they flyinge, and remebringe they olde noblenesse & courage, ymagined this way, that they would kneele downe on they knees, and so couer al they boode with they shieldes and targatess, that the Parthians shaftes might syde ouer them, and do them no harme, which thinge when the Parthians perceyued, thinkiuge that the Romaynes were forweryed with laboure, watche, and hunger: they layed downe they bowes, & toke speres in their handes, and so ranne vpon them: but the Romaynes perceyvinge them without they bowes, rose vp manfullye, and slue them euerye mother's sonne, saue a fewe that sau'd themselfes with runninge away. And herein our Archers of Englannde farre passe þ Parthians, which for such a purpose, whē they shall come to hande strokes, hath euer redye, eyther at his backe hanginge, or els in his nexte fellowes hand a leaden maule, or such like weapō, to beate downe his enemyes withall. P.H.I. Well T'oxophile, seinge þ chose examples which I had thought to haue bene cleane against shooting, you haue thus

Xen. Cyri.  
Instiſ.

Plu. in M.  
Auto.

# Toxophilus. A.

thus turned to the highe prayse of shootinge: & all this praise  
that you haue nowe sayde on it, is rather come in by me than  
sought for of you: let me heare I praye you nowe, those exam-  
ples which you haue marked of shootinge your selfe: where-  
by you are, and thincke to perswade other, that shootinge is  
so good in warre. T O X. Examples surely I haue marked  
very manye: from the beginningne of time had in memorie of  
wytinge, throughoute all common wealthes, and Empyres  
of the worlde: whereof the most parte I will passe ouer, least  
I shoulde be tedious: yet some I will touche, because they be  
notable, both for me to tell and you to heare.

Macha. 1.3.

Mach. 2.14.

Mach. 1.12.

Mach. 3.13.

And because the storie of the Iewes is for þ time most au-  
tient, for the truthe most credible, it shalbe most fitte to begin  
with them. And althoughe I know þ God is the onlye geuer  
of victoþe, and not the weapons, for all strength and victoþe  
(sayth Iudas Machabeus) commeth from Heauen: Yet sure-  
ly stronge weapones be the instruments wherewith God doþ  
quercome that parte, which he will haue ouerthowen. For  
God is well pleased with wylle and witty feates of warre: As  
in metinge of enemyes, for truse takinge, to haue priuilye in  
a bushemente harnest men layed for feare of treason, as Iudas  
Machabeus did with Nicanor, Demetrius Captaine: And to  
haue engines of warre to beate downe Citties withall: and to  
haue scoutwatch amonges our ennemyes to know theyþ cou-  
sayles, as the noble captaine Ionathas brother to Iudas Ma-  
chabeus did in the countrey of Amathie against the myghtye  
hoast of Demetri<sup>9</sup>. And beside all this, God is pleased to haue  
goodly tombes for them which do noble feates in warre, and  
to haue theyþ Images made, and also theyþ cote Armours to  
be set aboue theyþ tombes, to theyþ perpetuall laude and me-  
morye: as the valiant captaine Symon, did cause to be made  
for his brþthren Iudas Machabeus and Ionathas, when they  
were slaine of the Gentiles. And thus of what autoxitye fea-  
tes of warre, and stronge weapons be, shortly and plainly we  
maye learne: Unt amonges the Iewes as I began to tell, I  
am sure there was nothinge so occupied, or did so much good  
as bowes did: in somuche that when the Iewes had anye great  
upperhand,

# The schole of shootinge.

Folio. 22.

Upperhande ouer the Gentiles, the first thinge alwayes that the captaine did, was to exhort the people to geue all the thankes to God for the victo<sup>r</sup>ye, and not to they<sup>r</sup> bowes, wherew<sup>t</sup> they had slaine they<sup>r</sup> ennemyes: as it is plaine that the noble Iosue did after so manye kinges thrust downe by hym.

Iosue. 13.

God, when he promise<sup>d</sup> helpe to þ Lewes, he vseth no kinde of speaking so much as this, that he will bende his bowe, and die bis shaftes in the Gentiles bioud: whereby it is manifest, that eyther God wil make the lewes shoo<sup>t</sup>e stronge shoo<sup>t</sup>es to ouerthrowe they<sup>r</sup> enemyes: or at least that shootinge is a wonderfull mighty thinge in warre, wherew<sup>t</sup> the highe power of God is likened. David in the Psalms calleth bowes the vessels of death, a bitter thinge, and in an other place a mighty power, and other wayes mo, which I will let passe, because euerye man readeth them dailye: But yet one place of Scripture I must needes remember, which is more notable for the prayse of shootinge, than anye that euer I redde in any other stoyre, and that is, when Saulc was slaine of the Philistines beinge mighty bowmen, and Ionathas his sonne with him, that was so good a shoter, as the Scripture sayth, that he never shot shafte in vaine, and þ the kingdome after Saules death came vuto David: the first Statute and lawe that euer David made after he was kinge, was this, that all the childe<sup>n</sup> of Israell shold learne to shoo<sup>t</sup>e, according to a law made manye a daye before that time, for the settinge out of shooting as it is written (sayth Scripture) in libro Iustorum, which booke we haue not now: And thus we see plainly what great vse of shootinge, and what prouisio<sup>n</sup> euен from the beginningge of the worlde for shootinge was amonge the lewes.

Deutro. 32.

Psal. 7.63. 71.

Regum. 1.32.

Regum. 2.1.

Herodotus  
in Thalia.

The Ethiopians which inhabite the furthest parte South in the worlde, were wonderfull bowmen: in somuch þ when Cambyses kinge of Persie being in Egipt, sent certayne Embassadours into Ethiope to the kinge there, with many great giftes: the kinge of Ethiope percepuyng them to be espyes, toke them vpp<sup>e</sup> sharpelye, and blamed Cambyses greatly for such<sup>e</sup> vnjust enterpryses: but after that he had Princelye entayned them, he sent for a bowe, and bente it and drewe it, and

# Toxophilus. A.

and then vnbent it againe, and sayd unto the Embassadours, you shal commende me to Cambyses, & geue him this bowe from me, and bidde him when any Persian can shoothe in this bowe, let him set vpon the Ethiopians: In the meane while let him geue thankes vnto God, which doth not put in the Ethiopians mindes to conquer any other mans lande.

This bowe, when it came amonge the Persians, never one mad in such an infinite boast (as Herodotus doth saye) could styrre the string, saue only Smerdis þ brother of Cambyses, which styrred it two fingers, and no further: for the which acte Cambyses had suche enuye at him, that he afterwarde slue him: as doth appeare in the stoype.

Sesostris the most myghtye kinge that euer was in Egypce, ouercame a great part of the wold, and that by Archers: he subdued the Arabians, the lewes, the Assyrians: he went farther in Scythia then anye man els: he ouercame Thracia, even to the borders of Germanyc. And in token how he ouercame all men, he set vp in manye places great Images to his owne likenesse, hauinge in the one hande a bowe, in the other a sharpe headed shaft: that men might knowe what weapon his boast vsed, in conqueringe so manye people.

Cyrus, counted a god amonge the Gentiles, for his noblenesse and felicitye in warre: yet at the last when he set vpon þ Massagetanes (which people never went without theyþ bowe nor their quiver, neither in warre nor peace) hee and all his were slaine, and that by shootinge, as appeareth in the stoype.

Polycrates þ Prince of Samos (a very little Isle) was Lord vner all the Greke seas, and withstode the power of the Persians, only by the helpe of a thousande Archers.

The people of Scythia, of all other men loued and vsed most shootinge, the hole riches & householde stuffe of a man in Scythia, was a poake of Dren, a plough, his nagge & his dogge, his bowe and his quiver: which quiver was couered with the skin of a man, which hee tooke or slue first in battaille. The Scythians to be invincible by reason of their shootinge, the great voyages of so manye conquerours spente in that countrey in haine, doth well proue: but specialllye þ of Darius the myghtye.

Herodo. in  
Euterpe.  
Died. Sic. 1.

Herodo. in  
Clio.

Herodo. in  
Thal.

# The schole of shootinge

Folio. 23.

the kinge of Persie, which when he had taryed there a greate space, & done no good, but had forsweryed his boast with tra-uaile and hunger: At last the men of Scythia sent an Embas-  
sador with .iiii. giftes: a byrde, a frogge, a mouse, and syue shaftes. Darius marueylinge at the straungenesse of the gif-  
tes, asked the messenger what they signifyd: the messenger  
answered, that he had no further commaundement, but only  
to deliner his giftes, and returne againe with all sped: but  
I am sure (sayth he) you Persians for your great wylledome,  
can soone boulte out what they meane. When the messenger  
was gone, euery man began to say his verdit. Darius iudge-  
mente was this, that the Scythians gaue ouer into the Per-  
sians hands, their liues, theire hole power, both by lande & sea,  
signifyinge by the mouse the earth, by the frogge the water,  
in which they both liue, by the birde theyr liues which liue in  
the ayre, by the shaft their hole power and Empyre, that was  
maintayned alwayes by shootinge. Gobryas a noble & wise  
captayne amonges the Persians, was of a cleane contrarie  
minde, sayinge, naye not so, but the Scithians meane thus by  
their giftes, that except we gette vs winges, and flye into the  
ayre like byrdes, or runne into þ holes of the earth like myse,  
or els lye lurkinge in fennes and marshes like frogges, wee  
shall never retorne home againe, before wee be vtterlye vn-  
done with theyr shaftes: which sentence sanke so sore into their  
hartes, that Darius with all spedde possible, brake vpp his  
campe, and gat himselfe homewarde. Yet how much the Per-  
sians themselues sette by shootinge, whereby they encreased  
their Empyre so much, doth appeare by .iii. manifest reasons:  
first that they brought vp theyr youth in þ schole of shootinge,  
vnto xx. yeares of age, as diuers noble Greke authořs do say.  
Againe, because the noble kinge Darius thought himselfe  
to be praysed by nothinge so muche, as to be counted a good  
shooter, as doth appeare by his Sepulcher, wheriu he cau-  
sed to be written this sentence:

Darius the kinge lyeth buried here  
That in shooting and ryding had neuer pere.

Herod. in  
Melpomen-

Herodo. in  
Clio.  
Xen. in Ciro.  
Strab. ii.

Strab. iij.

Thirdly.

# Toxophilus. A.

Plutarch.in  
Agesila.

Thirdlye the coyne of the Persians, both golde and siluer had the Armes of Persie vpon it, as is customeable vsed in other Realmes, and that was bow and arrowes: by the which feate they declared, how much they set by them.

Suidas.

Plato in pros.  
tagora.

Thucydii. 4

Herodo.in  
Polym.

Hecb.in Pers

Arianus.a.

The Grecians also, but speciallye the noble Athenienses, had all their strengthe lyinge in Artillarie: and for that purpose the citie of Athens had a thousand men which were onely archers, in dailye wages, to watche and kepe the citie fro all ioperdy and sodaine daunger: which archers also should carpe to prison and warde anye misdoer, at the commaundement of the highe officers, as plainlye doth appeare in Plato. And surelye the bowmen of Athens did wonderfull feates in many battels, but speciallye when Demosthenes the valiasit captaine slue and toke prisoners all the Lacedemonians besyde the citie of Pylos, where Nestor sometime was Lord: þ shaftes wente so thicke that daye (sayth Thucydides) that no man coulde see their enemyes. A Lacedemonian taken prisoner, was asked of one at Athens, whether they were stoute fellowes that were slaine or no, of the Lacedemonians: Hee aunswere nothinge els but this: make muche of those shaftes of poures, for they know neither stoute nor vnstoute: meanninge thereby, that no man (thoughe he were never so stoute) came in their walke, that escaped without death.

Herodotus descriyng the mighty host of Xerxes especiallye doth marke oute, what bowes and shaftes they vsed, signifyinge that therein laye they chiese strengthe. And at þ same time Atossa, mother of Xerxes, wyfe to Darius, and daughter of Cyrus, doth enquyre (as Aeschylus sheweth in a Tragedie) of a certaine messenger that came fr̄m Xerxes host, what stronge and fearefull bowes the Grecians vsed: whereby it is playne, that Artillarye was the thinge, wherein both Europe and Asia at those dayes trusted most vpon.

The best part of Alexanders host were archers, as plainly doth appeare by Arianus, and other that wrote his life: þ those so stronge archers, that they onlye, sundry times ouercame their enemyes, afore any other needed to fighte: as was seene in the battaille whiche Nearchus one of Alexanders Capaines

# The schole of shootinge.

Folio. 24.

Raynes had besyde the ryuer of Thomeron. And therefore as concerninge all these kingdomes and common wealthes, I may conclude with this sentence of Plinic, whose wordes be, as I suppose thus: If anye man would remember the Ethiopians, Egypcians, Arabians, the men of Inde, of Scythia, so many people in the East of the Sarmatianes, & all the kingdomes of the Parthians, he shall perceiue halfe the parte of the worldc, to liue in subiection, ouercome by the myghte and power of shootinge.

Plin.lib.16.

Cap. 36.

cc

cc

cc

cc

cc

cc

cc

In the common wealth of Rome, which exceeded all other in vertue, noblenesse and dominion, litle mention is made of shootinge, not because it was litle vsed amonges them, but rather because it was so necessarie and common, that it was thought a thinge not necessarie or reuyzed of any man to be spoken vpon, as if a man shold describe a great feast, he would not ones name breade, althoughe it be most common and necessarie of all: but surelye if a feast being never so great, lacked breade, or had fewlye and noughtye breade, all the other daintyes shoulde be unsauerye, and litle regarded, and than would men talke of the commodity of bread, whan they lacke it, that would not ones name it afoxe, whan they had it: And sene so did the Romaynes as concerninge shootinge. Selome is shootinge named, and yet it did hym most good in warre, as did appeare verye plainlye in that battaile, which Scipio Africanus had w<sup>t</sup> the Numantines in Spaine, whom he could never ouercome, before he set bowe men amounges his horsemen, by whose myght they were cleane vanquished.

Againe, Tiberius fightinge with Armenius and Inguios merus Princes of Germanie, had one winge of Archers on horsebacke, another of archers on foute, by whose myght the Germanies were slaine downe right, & so scattered and beate oute of the fielde, that the chace lasted x. myles, the Germanies clame vp into trees for feare, but the Romaines did fetch them downe with their shaftes as they had beene birdes, in which battaile the Romaines lost few or none, as doth appere in the Histoyre.

But as I beganne to saye, the Romaines did not so muche  
praise

# Toxophilus. A.

Sir John  
Cheke.

prayse the goodnesse of shootinge, whā they had it, as they did, lament the lacke of it, whan they wanted it, as Leo the .v. the noble Emperour dothe plainlye testifize in sundrye places in those bookeſ which hee wrote in Greke, of the sleightes and pollicies of warre. P H I. Surelye of that booke I haue not heard before, and how came you to þ sight of it? T O X. The booke is rare trulye, but this last yeare when Maister Cheke translated the sayde booke oute of Greke into Latine, to the kinges Maiestye, Henrye the eyght of noble memorye, he of his gentlenesse, would haue me verye oft in his chamber, and for the familiarite that I had with him, moxe than manye other, would suffer me to reade of it, whā I would, the which thinge to do, surelye I was verye desirous and glad, because of the excellent handelinge of all thinges, that euer he taketh in haude. And verilye Philologe, as oft as I remember þ de- partinge of that man from the Vniuersitie, (which thinge I do not seldome) so ofte do I well perceiue our most helpe and furtheraunce to learninge, to haue gone away with him. For by the great commodite that we toke in hearinge him reade privately in his chamber, all Homer, Sophocles, & Euripi- des, Herodotus, Thucydides, Xenophon, Isocrates and Pla- to, we feele the great discomodity in not hearinge of him, Ar- istotle and Demosthenes, which two authořs with all dyli- gence last of all he thought to haue redde vnto vs. And when I consider howe manye men be succoured with his helpe, and his ayde to abyde here for learninge, and howe all men were prouoked and styrred vp, by his counsayle and daily example, howe they should come to learninge, surelye I perceiue that sentence of Plato to be true, whiche sayth: that there is no-  
thinge better in any cōmon wealthe, than that there shoul-  
d be alwayes one or other, excellent passinge man, whose life  
and vertue, shoulde plucke forwarde the will, diligence, la-  
bour and hope of all other, that folowing his foot-steppes,  
they might come to the same ende, whereunto labour, lear-  
ninge and vertue, had conueyed him before.

The great hinderance of learninge, in lackinge this man  
greatly I shoulde lament, if this discomoditie of ours, were

# The schole of shootinge.

Folio. 25.

not toynd with the cōmoditye & wealth, of the hole Realme, for which purpose, our noble Kinge full of wisedome called vp this excellent man full of learning, to teache noble prince Edward, an office full of hope, comforcie and solace to all true hartes of England: For whom all Englannde daily doth pray, that he passe his Tuteur in learninge and knowledge followinge his fater in wisedome and felicitye, accordinge to that example whiche is set afore his eyes, maye so set out and maintaine gods word to the abolishment of all Papistrie, the confusion of all heresye, þ thereby be feared of his ennemyes, loued of all his subiectes, maye bringe to his owne glory, immortall fame and memorie, to this Realme, wealth, honour and felicity, to true and unsayned Religion perpetuall peace, concorde and unitye.

But to retурne to shootinge againe, what Leo sayth of shootinge amonges the Romaynes, his words be so much for the prayse of shootinge, and the booke also so rare to be gotten, þ I learned the places by harte, which be as I suppose, even thus. First in his sixte booke, as concerninge what harnesse is best: Let all the youth of Rome be cōpelled to vse shootinge, eyther more or lesse, and alwayes to beare their bowe and their quiver aboue with them, vntill they be xl. yeares olde. For sithens shootinge was neglected and decayed amoung the Romaines, manye a battaile and fielde hath bene lost. Againe in the .ii. booke and .50. Chapter, (I call that by bookes and Chapters, whiche the Greke booke denideþ by Chapter and Paragraphes). Let your souldiours haue their weapons well appointed and trimmed, but aboue all other thinges regarde most shootinge, and therefore let men when there is no warre, vse shootinge at home: For the leauinge of, onlye of shootinge, hath brought in ruine and decaye, the hole Empyre of Rome. Afterwarde he commauneth againe, his captayne by these wordes: Arme your host as I haue appointed you, but specially with bowe and arrows plentie, For shootinge is a thinge of much myghte and power in warre, and chiefely against the Sarracenes & Turkes, which people hath all their hope of victorye in their

Leo. 6.51

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Leo. II. 50.

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Leo. 18. 214

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D. i.

bowe.

# Toxophilus. A.

Bowe and shaftes: Besides all this, in an other place, he wri-  
teth thus to his Captayne. Artillerie is easye to be prepa-  
red, & in time of great nede, a thinge most profitable, ther-  
fore we straitelye commaunde you to make proclamation  
to all men vnder our Dominion, which be eyther in warre  
or peace, to all Cities, borowes and townes, and finallye to  
all maner of men, that euerye sere personne haue bowe and  
shaftes of his owne, and euerye house besides this to haue a  
standinge bearinge bowe, and xl. shaftes for all nedes, and  
that they exercise them selues in holtes, hilles, and dales,  
playnes and woddes, for all maner of chaunces in warre,

Leo. 20.79.  
Howe much shootinge was vsed amonge the olde Romay-  
nes and what meanes noble Captaynes & Emperours made,  
to haue it encrease amonges them, and what hurt came by the  
decaye of it, these wordes of Leo the Emperour, whiche in a  
manner I haue rehersed word for word, plainly doth declare.

And yet shootinge, althoughe they set neuer so muche by it,  
was neuer so good than, as it is nowe in Englande, whiche  
thinge to be true, is verye probable, in that Leo doth saye:  
that he woulde haue his souldiours take of their arrowe hea-  
des, and one shooote at an other, for their exercise, whiche  
playe if Englishe archers vsed, I thincke they shoulde finde  
small playe and lesse pleasure in it at all.

The greate vpperhande maintayned always in warre by  
Artillerie, doth appeare very plainly by this reason also, that  
whan the Spaniardes, Frenchmen, and Germanes, Grekes,  
Macedonians and Egypcians, ethe countreye vsinge one singu-  
ler weapon, for which they were greatlye feared in warre, as  
the Spaniarde Lancea, the Frenchman Gela, the German  
Frama, the Grecian Machera, the Macedonian Sarissa, yet  
could they not escape, but be subiectes to þ Empyre of Rome,  
whan þ Parthians hauinge all theyþ hope in Artillerie, gaue  
no place to them, but overcame the Romanes, ofter than the  
Romanes them, and kept battel with them many an hundred  
yeare, and slue the riche Crassus and his sonne, with manye a  
floute Romaine more, with theyþ bowes. They drane Mar-  
cus Antonius ouer the hilles of Media and Armenia, to his  
great

# The schole of shootinge

Folio. 26.

great shame and reproche. They slue Julianus Apostata, and Antoninus Caracalla, they helde in perpetuall prison, þ most noble Emperour Valerian in desppte of all the Romaines & many other Princes, which wrote for his deliuerance, as Bel solis called kinge of kinges, Valerius kinge of Cadusia, Ar thabesdes kinge of Armenia, and many other Princes more, whom the Parthians by reason of theyr artillerie, regarded never one whitte, and thus with the Romaines, I mape con cludz, that the borders of theyr Empyre were not at þ sunne rysing and sunne settinge, as Tullye sayth: but so farre they went, as Artillerie would geue them leaue. For I thincke all the grounde that they had, eyther Northward, farther than the borders of Scythia, or Eastwarde, farther than the borders of Parthia, a man might haue bought with a smal deale of money, of which thinge surelye shootinge was the cause.

From the same country of Scythia the Gothians, Hunnes, and Vandaliens came with the same weapon of Artillerie, as Paulus Diaconus doth saye, & so bereft Rome of her Empyre by fyre, spoyle and wastle, so that in such a learned Citie was left scarce ane man behinde, that had learning or lesoure to leaue in witinge to them which shold come after how so noble an Empyre, in so shorte a while, by a rable of banished bondemen, withoute all order and pollicye, saue oulpe their naturall and dailye exercise in Artillarie, was broughte to suche chaldome and ruine,

Paulus. Dia.

After them the Turkes hauinge an other name, but yet the same people, boorne in Scythia, broughte vponly in Artillerie, by the same weapon haue subdued and bereft from the Christen men all Asia and Affricke (to speake vpon) and the most noble countreyes of Europe, to the greate demynishinge of Christes Religion, to the greate reproche of cowardyse of all Christianite, a manifest token of Gods high wrath & displeasure ouer the sinne of the worlde, but speciallye amonges Christen men, which be on slepe, made druncle with the frutes of the flesh, as infidelitie, disobedience to Gods word, and heresie, grudge, ill will, strife, open battaile, and vilupenuie, covetousnesse, oppression, unmercifullnesse, with innumer-

P. Mela. 25.

Nota.

# Toxophilus. A.

ble sortes of unspeakable daily hawdrye : which things surely, if God holde not his holye hande ouer vs, and plucke vs from them, will bring vs to a more Turkishnes & more beastlye blinde barbarousnesse : as callinge ill thinges good, and good thinges ill, contemninge of knowledge and learninge, settinge at nought, and hauinge for a fable, God and his high prouidence, will bring vs (I saye) to a more ungracious Turkishnesse (if more Turkishnesse can be then this) than if the Turkes had sworne, to bringe all Turkye against vs . For these fruities surelye must needes sprynge of such seede, & such effect needes folow of such a cause: if reason, truthe, and God be not altered, but as they are wont to be. For surelye no Turkish he power can ouerthrow vs, if Turkish he lyfe do not cast vs downe before. If God were w<sup>v</sup> vs, it buted not the Turke to be against vs, but our unsaythfull sinnefull liuinge, which is the Turkes mother, & hath brought him vp hitherto, must needes turne God fr<sup>r</sup> vs, because sinne and he hath no felowshippe together. If we banished ill lyvinge oute of Christendome, I am sure y<sup>t</sup> Turke shold not only, not ouercome vs, but scarce haue an hole to runne into, in his owne countreye.

But Christendome now I may tell you Philologe, is much like a man that hath an icche on him, and lyeth dronke also in his bed, and though he a cheefe come to the doze, and heaueth at it, to come in, and sleye him, yet he lyeth in his bedde, hauinge more pleasure to lye in a slumber and scratch himselfe where it itcheth even to the harde bone, than he hath redynes to rise vpp lustelye, and drive him awaie that woulde robbe him and sleye him. But I trust Christ will so lighten and lifte vp Christen mennes eyes, that they shall not sleepe to deach, nor that the Turke Christes open enemys, shall euer boast that he hath quite ouerthrown vs.

But as I began to tell you, shootinge is the chiefe thinge wherewith God suffereth the Turke to punishe oure noughtrye lyvinge with all: The youtche there is broughte vpp in shootinge, his priuye Garde for his owne personne, is bowmen, the myght of they<sup>r</sup> shootinge is well knownen of the Spayards, whiche at the Towne calle<sup>n</sup> Nevvecastell in Illirica, were

Casp. de rebus Turc.

# The schole of shootinge

Folio. 27.

ca, were quite slaine vpp, of the Turkes arrowes: whan  
the Spaniardes had no vse of their Gunnes by reason of the  
raine. And now last of all, the Emperours maiestie himselfe,  
at the Cittie of Argier in Affricke had his hōast soze handeled  
with the Turkes arrowes, when his Gunnes were quite dis-  
patched and stode him in no seruice because of the rayne that  
fell, wher as in such a chaunce of rayne, if he had had bowmē,  
surelye their shotte myghte peraduenture haue bene a little  
hindered, but quite dispatched and marde, it could never haue  
bene. But as for the Turkes I am verye to talke of them,  
partlye because I hate them, and partlye because I am nowe  
affectioned euē as it were a man that had bene longe wande-  
ringe in straunge countries, and would fayne be at home to se-  
howe well his owne frendes prosper & leade their life, & sure-  
lye me thincke I am verie merye at my hart to remēber how  
I shall finde at home in Englande amonges Englishe men,  
partlye by Historyes, of them that haue gone afore vs, againe  
by experiance of them whiche we knowe and liue with vs, as  
great noble feates of warre by Artillarpe, as euer was done  
at anye time in any other common wealthe. And here I must  
needes remember a certaine Frenchemen called Textor, that  
writeth a Booke which he nameth Officina, wherin he wea-  
ueteth vpp many brokenended matters and setteth oute much rif-  
fasse, pellery, trumpery, baggage and beggery ware, clam-  
parde vpp of one that would seeme to be fitter for a shop in dede  
than to wryte anye booke. And amonges all other ill packed  
vpp matters, he thrusteth vpp in a heepe together all the good  
shooters that euer hath bene in the worlde as hee sayth him-  
selfe, and yet I trowe Philologe that all the examples which  
I now by chaunce haue rehersed out of the best Authors both  
in Greke and Latin, Textor hath but two of them, which ii.  
surelye if they were to recken againe, I would not ones name  
them, partlye because they were nougtye parsons, and shoo-  
tinge somuchē the worse, because they loued it, as Domitian  
and Commodus the Emperours: partlye because Textor  
hath them in his booke, on whom I looked on by chaunce in þ  
bookbinders shoppe, thinckinge of no such matter. And one:

Textor.

D. iii.

thingg:

# Toxophilus. A.

P. Clio. 3. 10.

John Mai. 6.

Thing I will say to you Philologe (that if I were disposed to do it, and you had leysure to heare it, I could sone do as Textor doth, and reken by such a rable of shooters that be named here and there in Poetes, as would hold vs talkyng whyles to morrow: but my purpose was not to make mentio of those which were fayned of Poetes for theyz pleasure, but of such as were proued in Histories for a truthe: but why I bringe in Textor was this: At last when he hath reckened all shooters that he can, he sayth thus, Petrus Crinitus wryteth, that the Scottes which dwelle beyondne Englannde be very excellent shooters, and the best bowmen in warre. This sentence whether Crinitus wrote it more leudlye of ignorance, or Textor confirmeth it more piuishlye of enuye, maye be called in question and doubt: but this surelye do I knowe very well, þ Textor hath boþ redde in Gaginus the Frenche Historye, and also hath hearde his father or graundefather talke (excepte perchaunce he was borne and bredde in a Cloyster) after that sort of the shootinge of Englishmen, that Textor neded not to haue gone so piuishlye beyondne Englannde for shooting, but might very sone euuen into the first towne of Kent, haue found such plentye of shootinge, as is not in all the Realme of Scotlande againe. The Scottes surelye be good men of warre in their owne feate as can be: but as for shootinge, they neither can vse it for any profit, nor yet wil chalēge it for any praise, althoughe maister Textor of his gentlenesse woulde geue it them. Textor neded not to haue filled vp his booke with such lyes, if he had redde the Historye of Scotlande, which Iohannes Maior doth wryte: wherein he might haue learned, that when Iames Stewart first kinge of that name, at the Parlemente holden at Saint Iohans towne or Perthic, commaundinge vnder paine of great forswite, that enye Scotte shoulde learne to shoote: yet neyther the loue of theyz countreye, the feare of theyz eneynes, the auoydinge of punishment, nor the receyvinge of any profit that might come by it, coulde make them to be good Archers: which be vnapt and vnfitte thereto by Gods prouidence and nature.

Therefore the Scottes themselves proue Textor a lyer, boþ

# The schole of shootinge.

Folio. 28.

Doth with authoritie and also dailye experiance, and by a certayne Proverbe that they haue amonges their communication, whereby they geue the wholle prayse of shooting honestly to Englishmen, sayinge thus: that every English Archer beareth vnder his girdle .xxiiii. Scottes.

But to let Textor & the Scottes go: yet one thing would I wishe for þ Scottes, and that is this, that seinge one God, one fayth, one compasse of the sea, one lande & country, one tongue in speakeinge, one maner and trade in lyuinge, like courage & stomacke in warre, like quickenesse of witte to learning, hath made Englaunde and Scotlande both one, they woulde suffer them no longer to be two: but cleane geeue ouer the Pope, which seeketh none other thinge (as manye a noble and wyse Scottis he man doth knowe) but to sede by disencion & parties betwixte them and vs, procuringe that thinge to be two, which God, nature, and reason would haue one.

Holme profitable such an attonemente were for Scotlande, both Iohannes Maior, and Hector Boetius which wrote the Scottes Chronicles do tell, and also all the gentlemen of Scotlande with the poore communalte, do well knowe: So that there is nothinge that stoppeth this matter, saue onely a few Fryers, & such like, which with the dyegges of our English Papistrye lurkinge amonges them, studye nothinge els but to brawle battaille and strife betwixte both the people: Wherby onlyc they hope to maintaine theyr Papisticall kingdome, to the destruction of the noble bloude of Scotlande, that then they maye with authoritie do that, which neyther noble man nor poore man in Scotlande yet doth know. And as for Scottis he men and Englishmen be not ennemys by nature, but by custome: not by our good will, but by theyr owne follye: which shold take more honour in beinge copied to Englaunde, then we shold take profite in beinge toynd to Scotlande.

VVales beinge headye and rebelling maner yeares against vs, laye wyld, vntylled, vnhabited, without awe, iustice, celiuitie and oder: and then was amonges them more stealing than true dealinge, more suretye for them that studied to be nought, then quietnesse for them þ laboured to be good: when

John Maior  
6 Hist. Scot,

## Toxophilus. A.

Nowe thanked he God and noble Englaud, there is no countrey better inhabited, more ciuile, more diligent in honest cras-tes, to get both true and plentifull lyuinge wicchall. And this felicitie (my minde geueth me) shoulde haue chaunced also to Scotlande, by the godlye wylsdome of the most noble Prince kinge Henrye the viii. by whom God wrought more wonderfull thinges then euer by any Prince before: as banishing the bishoppe of Rome and heresye, bringinge to light gods word and veritye, establishinge such justice and equitye, throughte euerye parte of this Realme, as never was seene afore.

But T extor (I beshrowe him) hath almost broughte vs from our communication of shooting. Now sir by my iudgemente, the Artillarie of Englaud farre exceedeth all other Realmes: but yet one thinge I doubt, and longe haue surely in that point doubted, when, or by whom, shoounge was first broughte into Englaund, & for the same purpose as I was ones in compaunye wyth sp<sup>r</sup> Thomas Eliot knyghte, which surelye for his learuinge in all kinde of knowledge, broughte muche worshippe to all the nobilitie of Englaund, I was so bould to aske him, if he at any time, had marked any thing, as concer-ninge the bringinge in of shootinge into Englaund: hee aunswered me gentlye againe, þ bee had a worke in hande which he nameþ, De rebus memorabilibus Anglia, which I trust we shall see in print shortlye, and for the accomplishment of þ booke, he had redde and perused ouer many old monumentes of Englaund, and in seeking for that purpose, he marked this of shootinge in an exceedinge olde Chronicle, the which had no name, þ what time as þ Saxons came first into this Realme in kinge Vortigers dayes, when they had bene here a while & at last began to faule out with the Britaynes, they troubled & subdued the Britaynes with nothinge so muche as with theyr bowe and shaftes, which weapon being straunge and not sene here before, was wonderfull terrible unto them, and this be-ginninge I can thincke verye well to be true, But now as con-cerninge manye examples for the prayse of English archers in warre, surelye I will not be longe in a matter that no man doubteth in, and those fewe that I will name, shall eyther be proued

# The schole of shootinge

Follo, 29.

gouern by the histories of our enemys, or els done by men  
now liue.

Kinge Edwarde the third at the battaille of Cressie, against  
Philip the Frenche kinge, as Gaguinus the French Historian-  
grapher plainly doth tell, slewe that daye all the nobilitie of  
Fraunce only with his archers.

Such like battaille also fought the noble black Prince Ed-  
warde beside Pocters, where Iohn the French kinge with his  
sonne & in a maner all the peres of Fraunce were taken beside  
.xx. M. which that daye were slaine, and very fewe Englishmen,  
by reason of theyr bowes.

Kinge Henrye the fift a Prince pereles and most victori-  
ous conquerour of all that euer dyed yet in this parte of the  
worlde, at the battaille of Agincourt with .vi. M. fightinge  
men, and yet manye of them sick, beinge such Archers as þ  
Chronicle sayth that most parte of them drewe a yarde, slewe  
all the Chenalrie of Fraunce to the nomber of, XL. M. and  
moo, and lost not past .xxvi. English men.

The bloudye Ciuell warre of Englannde betwixte the house  
of Yorke and Lancaster, where Thasdes slewe of both sydes to  
the destruction of manye oþ yoman of Englannde, whos  
battell coulde never haue subdued, both I will passe ouer for  
the pytifulnes of it, and yet maye we highlye prayse God in þ  
remembraunce of it, seinge he of his prouidence hath so knitte  
together those two noble houses, with so noble and pleasaunce  
a flowre.

The excellent Prince Thomas Hawarde Duke of North-  
folke with bowmen of Englannde, slewe kinge Jamye with  
many a noble Scotte euengrant against Flodon hill, in which  
battell the stout archers of Cheshire and Lancashire for  
one daye bestowed to the death for theyr Prince and countrey  
sake, hath gotten immortall name and prayse for ever.

The feare onlye of English Archers hath done more won-  
derfull thinges than euer I redde in anye Histore Greke or  
Latine, and most wonderfull of all now of late besyde Carlile  
betwixt Eske and Leuen at Sandyc fikes, wher the whole no-  
bilitie of Scotlande for feare of the Archers of Englannde her-  
the

# Toxophilus. A.

the stroke of God) as both Englishmen & were  
present hath tolde me, were drowned and taken prisoners.

Now that noble acte also, which althoughe it be almost lost  
by time, commeth not behinde in woxhines, which my singular  
good frēnde and maister Sir VVilliam VValgrave, and  
Sir George Somerſet did with a ſewe Archers to the nomber  
as it is ſayd of xvi. at the Turne pike besyde Hammes where  
they turned with ſo ſewe Archers, ſo manye Frenchmen to  
flight, and turned ſo manye out of theyr Jackes, which turne  
turned all Fraunce to shame and reproche, and thofe two no-  
ble Knights to perpetuall prayſe and fame.

And thus you ſe Philologic, in all countreyes Asia, Affricke &  
Europe, in Inde, Ethiop, Egyp, and Iurie, Parthia, Persia,  
Grece & Italye, Scythia, Turkye & Englande, fro the begin-  
ninge of the worlde euen to this daye, that ſhootinge hath had

L. the chiefe ſtroke in warre. PH. I. These examples ſurelye  
apte for the prayſe of ſhootinge, not ſayned by Poetes, but pro-  
ued by true Histories, diſtinct by time and order, hath deliſed  
me exceeding much, but yet me thincke that all this prayſe be-  
longeth to ſtronge ſhootinge and drawing of nighȝy bowes,  
not to prickinge and nere ſhootinge, for whiche cauſe you and  
many other both loue and uſe ſhootinge. T O X. Cuermore  
Philologic you will haue ſome ouerthwarte reaſon to drawe  
forth more communication withal, but neuertheleſſe you ſhal  
percepue if you will, that uſe of prickinge, and deſyze of nere  
ſhootinge at home, are the onelye cauſes of stronge ſhootinge in  
warre, and why? for you ſee þe strongest men, do not draw  
alwapes the strongest ſhoote, which thinge proueth that dra-  
winge ſtronge, ipeth not ſo much in the ſtrengthe of man, as  
in the uſe of ſhootinge. And expeſience teacheþ the ſame in o-  
ther thinges, for you ſhall ſe a weake ſmithe, which will with  
a lipe and turninge of his arme, take up a barre of yron, that  
an other man thrie as ſtronge, can not lifte. And a ſtronge  
man not uſed to ſhoote, bath his armes brest and ſhoulders, &  
other partes wherewith he ſhoulde drawe ſtronglye, one him-  
deringe and ſlopping another, euē as a doſen ſtronge hōſes  
not uſed to the carre, letteſ and troubleþ one another. And ſo

the

# The schole of shootinge.

Folio. 30.

The more stronge man not vsed to shooote, shoootes most unhandlye, but yet if a stronge man with vse of shootinge coulde applye all the partes of his bodye together to their mooste strength, than shoulde he both drawe stronger than other, and also shooote better thrn other. But nowe a stronge man not vsed to shooote, at a girde, can heue vp & plucke iusunder many a good bowe, as wilde hoxses at a hount doth race and plucke in peeces many a stronge carte. And thus stronge men, without vse, can do nothinge in shootinge to anye purpose, neither in warre nor peace, but if they happe to shooote, yet they haue done within a shooote or two, when a weake man that is vsed to shooote, shall serue for all times and purposes, & shall shooote x. shaftes, against the others .iiii. and drawe them vp to the pointe euery time, and shooote them to the most aduaantage, drawinge and withdrawinge his shaft when he list, marking at one man, yet let drawinge at an other man: which thinges in a set battaille, althoughe a man, shall not alwayes vse, yet in bickeringes, and at ouerthwart meetings, when few archers be together, they do most good of all.

Againe hee that is not vsed to shooote, shall euermore with vntowardnesse of houldinge his bowe, and nocking his shaft, not lokinge to his stringe betime, put his bow alwayes in ieperdye of breakinge, and than he were better to be at home, moreouer he shall shooote very fewe shaftes, and those full unhandlye, some not halfe drawnen, some to high and some to low, nor he cannot drawe a shooote at a time, nor stoppe a shooote at a neede, but out must it, and verye oft to euill prose.

P H I. And that is best I crowe in warre, to let it go, and not to stoppe it. T O X. No not so, but sometime to hould a shaft

at the head, which if they be but few archers, doth more good with the feare of it, than it shoulde do if it were shott, with y<sup>e</sup> stroke of it.

P H I. That is a wonder to me, that the feare of a displeasure, shoulde do more harme than the displeasure it selfe.

T O X. Yes, ye knowe that a man which feareth to be banished, oute of his countreye, can neyther be merye, eate, drinke, nor sleape for feare, yet when he is banished in dede, he sleapeth and eateth, as well as anye other. And many mi<sup>doubt</sup>

# Toxophilus. A.

Cisi. ped. 3.

doubtinge and fearinge whether they shoulde dye or no, euen  
for verp feare of death, preuenteth them selfe with a moxe bit-  
ter death, then the other death shoulde haue bene in deade.  
And thus feare is worse then the thinge feared, as is pretelye  
prooued, by the communication of Cyrus and Tigranes, þ kin-  
ges sonne of Armenie, in Xenophon.

P H I. I graunt Toxophile, that vse of shootinge maketh a  
man drawe stronge, to shoote at most aduaantage, to kepe his  
gere, which is no small thinge in warre, but yet me thincke,  
þ that the customeable shootinge at home, speciallye at buttes &  
þ pickes, make nothinge at all for stronge shootinge whiche  
doth most good in warre. Therefore I suppose if men shoud  
vse to go into the fieldes, and learne to shoote mighty stronge  
shoothes, and never care for anye marke at all, they shoulde do  
muche better. TO X. The trouthe is, that fashion muche v-  
sed, woulde do much good, but this is to be feared, least that  
waye could not prouoke men to vse muche shootinge, because  
there shoulde be litle pleasure in it. And that in shootinge is  
beste, that prouoketh a man to vse shootinge most: For much  
vse maketh men shoote, both stronge and well, whch ii. chin-  
ges in shootinge, every man doth desyre. And the chiese main-  
tayner of vse in anye thinge, is comparison and honest cont-  
tion. For whan a man saynch to be better than another,  
he will gladlye vse that thinge, though it be never so painful  
wherin he woulde excell, whch thinge Aristotle verp prete-  
lye doth note, sayinge. V Vhere is comparison, there is vi-  
story; where is victorie there is pleasure; And wher is plea-  
sure, no man careth what labour or paine he taketh, because  
of the prayse and pleasure, that he shal haue, in doing bet-  
ter than other men.

Aristo. Rhe.  
ad Theod.

" " story; where is victorie there is pleasure; And wher is plea-  
" " sure, no man careth what labour or paine he taketh, because  
" " of the prayse and pleasure, that he shal haue, in doing bet-  
" " ter than other men,

Hesio. in  
Opere et die.

Agayne, you knowe Hesiodus writeþ to his brother Per-  
ses, that all craftes men, by contendinge one honestly with  
" " an other, do encrease theyr cunninge with their substance.  
" " And therfore in London, and other great Cities, men of one  
crafte, māt cōmonlye, dwel together, because in honest strug-  
ginge together, who shall do best, everyone maye ware both  
cunninger & ryghter, so likewysse in shootinge, to make mat-  
ches to

# The schole of shootinge.

Folio. 3 L

ches to assemble archers together, to conende who shall shooote best, and winne the game, encreaseth the vse of shootinge wonderfullye amonges men. P H I. Of Use you speake veryt muche Toxophile, but I am sure in all other matters, Use can do nothinge, withoute two other thinges be ioyned with it, one is a naturall Aptenesse to a thinge, the other is a true waye or Knowledge, howe to do the thinge, to which two if Use be ioyned, as thirde felowe, of them thre, procedeth perfectnesse and excellencye: If a man lacke the first two, Aptenesse and Cunninge, Use can do little good at all.

For he that woulde be an Oratour and is nothinge naturallye fitte for it, that is to saye: lacketh a good witte and memorye, lacketh a good voyce, countenaunce and bodye, and other suchlike, yea if he had all these, and knewe not what, howe, where, when, nor to whom he shoulde speake, surely the vse of speakinge, woulde bringe oute none other fruite but plaine follye and bablinge, so that Use is the last and the least necessarie, of all thre, yet no thinge can be done excellentlye without them all three. And therfore Toxophile I my selfe because I never knewe whether I was apt for shootinge or no, nor never knewe waye, howe I shoulde learne to shooote I haue not vsed to shooote: and so I thinke fift hundred more in Englande do besyde me. And surely if I knewe that I were apte, and that you woulde teache me howe to shooote, I woulde become an archer, and the rather because of þ good communica<sup>n</sup>tion, the whiche I haue had with you this day, of shooting. T O X. Aptenesse, Knowledge & Use, euen as you say, make all thinges perfecte. Aptenesse is the first and chiekest thinge, withoute which the other two do no good at all. Knowledge doth encrease all maner of Aptenesse, both lesse and more. Use sayth Cicero, is farre aboue all teachinge. And thus they all thre must be had, to do anye thinge very well, and if any one be awaie what soever is done, is done verye meanelye. Aptenesse is the gift of nature, Knowledge, is gotten by the helpe of other: Use lyeth in our owne diligence and labour. So þ Aptenesse and Use be ours and within vs, through nature and labour: Knowledge not ours, but comminge by other: and there-

# Toxophilus. A.

wherefore most diligentlie, of all men to be sought for. Howe these thre thinges stande with the Artillerye of Englaud, a wood or two I will saye.

All English men generally, be apt for shootinge, & how? Lyke as that grounde is plentifull and fruitfull, which without any tillinge, bringeth out corne, as for example, if a man shoulde go to the myll or market with corne, and happen to spill some in the waye, yet it would take roote and growe, because the soyle is so good: so Englaund maye be thought very fruitfull and apt to bringe out shooters, where children euen frō the cradell, loue it; and yonge men without any teaching so diligentlye vse it. Againe, likewise as a good grounde well sylled, and well husbanded, bringeth out great plenty of byg eared corne, and good to the faule: so if the youthe of Englaund being apte of it selfe to shoote, were taught and learned howe to shoote, the Archers of Englaund should not be onlye a great deale ranker, & mothen they be: but also a good deale bigger and stronger Archers then they be. This commodity shoulde folowe also if the youthe of Englaund were taugte to shoote, that euen as plowinge of a good grounde for wheate, doth not only make it meete for the seede, but also ryueth and plucketh vp by the rootes, all thistles, brambles and weedes which growe of their owne accord, to the destruction of both corne and grounde: Euen so shoulde the teachinge of youthe to shoote, not onlye make them shoote well, but also plucke awaye by the rootes all other desyre to noughtye pastimes, as dylinge, cardinge and boulinge, which without any teaching are vsed euery where, to the great harme of all youthe of this Realme. And likewyse as burninge of thistles, and diligente wedinge them out of the corne, doth not halfe so muche rydde them, as when the grounde is falloed & tilled for good graine, as I haue heard many a good husbandman saye: euen so, neither hotte punishment, nor yet diligent searchinge out of such unchristinelle by the officers, shall so thorowlye weede these ungratiouse games out of the Realme, as occupyinge & bringinge vp youthe in shooting, and other honest pastime. Thirdlye, as a grounde which is apt for corne and also well tilled for corne:

# The schole of shootinge

Folio. 32.

corne: yet if a man let it ly still and do not occupye it thre or fourte yeare: but then will sowe it, if it be wheat (sayth Columella) it will turne into rye: so if a manne be never so apte to shoote, nor never so well taughte in his youth to shoote, yet if hee geue it ouer, and not vse to shoote, trulye when he shalbe eyther compelled in warre time for his countrye sake, or els prouoked at home for his pleasure sake, to faule to his bowe: he shalbe come of a fayre archer, a stark squyter & dribber.

Therefore in shootinge, as in all other things, there can neither be manye in nomber, nor excellent in deeve: except these .iii. thinges, Apnesse, Knowledge, and Use go together.

P H I. Verye well sayd Toxophilic, and I promise you, I agree to this iudgement of yours together, and therefore I can not little marueile, why English men bringe no more helpe to shooting, then nature it selfe geueth them. For you see that euен children be put to theyr owne shifces in shooting, hauing nothinge taught them: but that they maye chose, and chafce to shoote ill, rather then well, vnaptlye soner then sit lie, vntowardlye, more easelye then well faouredlye, whiche thinge causeth manye never beginne to shoote: and moo to leane it of when they haue begonne: and most of all to shoote both worse and weaker, then they might shoote, if they were taught.

But peraduenture some men will saye, that wytch vse of shootinge a man shall learne to shoote, true it is he shal learne, but what shall he learne: marye to shoote nougatly. For all Use, in all thinges, if it be not stayed by Cunninge, wyll verye easelye bringe a man to do that thinge, what soever hee goeth about with much illfaourednes and deformite.

Whiche thinge how much harme it doth in learninge, both Crassus excellencie doth proue in Tullye, and I my selfe haue experiance in my litle shootinge. And therefore Toxophilic, you must nedes graunt me that eyther English men do ill, in not ioyninge Knowledge of shootinge to Use, or els there is no knowledge or cunninge, whiche can be gathered of shooting.

T O X. Learninge to shoote is litle regarded in Englande, for this consideration, because men be so apte by nature they haue a greate redye forwardnes and will to vse it, althoughe

# Toxophilus. A.

no man teache them, all though no man bidde them, and so of their owne courage they runne he dlynge on it, & shooote they ill, shooote they well, great he de they take not. And in verye dede Aptnesse with Use maye do somewhat withoute Knowledge, but not the tenche parte, if so be they were ioyned with knowledge. Which thre thinges be separete as you see, not of their owne kinde, but through the negligēce of men which couplech them not together. And where ye doubt whether there can be gathered any knowledge or arte in shootinge or no, surelye I thincke that a man beinge well exercised in it, and somewhat honestlie learned withall, myghte sone with diligent obseruing and marking the hole nature of shooting, snde oure as it were an Arte of it, as Artes in other matters haue bene founde out afore, seinge that shootinge standeth by those thinges, which maye both be thorowlye perceyued, and perfittly knownen, and such that never fayles, but be euer certaine, belōging to one most perfect ende, as shooting streight and kepinge of a lengthe bring a man to hitte the marke, the chiese ende in shootinge. Which two thinges a man maye attaine vnto, by dyligente usinge, and well handelinge those instruments, which belongeth unto them. Therefore I cannot se, but there lyeth hidde in þ nature of shootinge, an Arte, which by notinge, and obseruinge of him, that is exercised in it, if he be any thinge learned at all, may be taught, to the great surtherance of Artillerie throughe oure all this Realme. And trulye I marueile greatlye, that English men woulde never yet, seeke for the Arte of shootinge, seinge they be so apte vnto it, so praysed of there frends, so feared of there enemys for it. Vegetius would haue masters appointed, which should teache yowthe to shooote fayre. Leo the Emperour of Rome, sheweth the same custome, to haue bene alwayes amongst þ olde Romanes: which custome of teachinge yowth to shooote (sayth he) after it was omitted, & litle he de taken of, brought the hole Empyre of Rome, to greate ruine. Schola Persica, þ is the Schoole of the Persians, appointed to bringe vp yowth, whiles they were .xx. yeare olde onlye in shootinge, is as notable knowne in Histories as the Empyre of the Persians:

which

In due time  
Pindaros has  
not yet started  
by Bacon writing

Vegetius.

Leo.6.5.

Suabo.1.

# The schole of shootinge.

Folio. 33.

Cot. Ta. 2.

De leg. 7.

De Offic. 2.

which schole, as doth appeare in Cornelius Tacitus, as long  
as they gaue ouer and fell to other idle pastimes, brought  
both them and the Parthians vnder the subiection of the Ro-  
maines. Plato would haue common maisters and stypendes,  
for to teache youthe to shoothe, and for the same purpose he  
would haue a broade fielde neare euerye Citie, made com-  
mon for men to vse i hoothinge in. Which sayinge the more  
reasonablye it is spoken of Plato, the more unreasonablie is  
their deede which would ditche by those fieldes priuately for  
theyr owne profite, which lyeth open generallye for the com-  
mon use: me by such goods be made richer not honeste sayth  
Tullie. If men can be perswaded to haue shooting taughte,  
this authoritye which foloweth will perswade them, or els  
none, and that is as I haue ones sayde before, of Kinge Da-  
uid, woose fyrt acte and ordinaunce was after he was kinge  
that all Iudea shoulde learne to shoothe. If shootinge couldz  
speake, she would accuse Englaunde of vnkindnesse and slouch-  
fulnessse, of vnkindnesse toward her because she beinge left to  
a little blind vse, lackes her best maintainer which is cunning:  
of slouchfulnessse toward their owne selfe, because they are  
content with that which aptnesse and vse doth graunt them in  
shoothinge, & will seeke for no knowledge as other noble com-  
mon wealches haue done: and the iustier shootinge mighte  
make this complaint, sayinge that of fence and weapons there  
is made an Arte, a thinge in no wyse to be compared to shoo-  
tinge. For of fence all most in euerye towne, there is not one-  
lye Maisters to teache it, wþch his Proouostes, Ussheres, scho-  
lars, and other names of arte, and schole, but there hath not  
sayled also, which hath diligently and fauouredlye written it,  
and is set out in Printe that euerye man maye reade it.

Whar discommodye doth come by þ lacke of knowledge,  
in shoothinge, it were ouer longe to rehearse. For manye that  
haue bene apte, and loued shoothinge, because they knewe not  
which waye to houlde to come to shoothinge, haue cleane tur-  
ned themselves from shoothinge. And I maye tell you Philo-  
logue, the lacke of teaching to shoothe in Englaund, causeþ veri  
many men, to play with the kinges Actes, as a man did ones-

# Toxophilus. A.

Aptnesse.

Cunninge.

rycher with the Mayre of London, or Yorke I cannot tell whether, which did commaunde by Proclamation, euery man in the City to hange a latterne with a candell, afore his doore: which thinge the man did, but he did not light it: And so many bye bowes because of the acte, but yet they shoote not: not of euill will, but because they knowe not how to shoote. But to conclude of this matter, in shooting as in al other thinges, Aptnesse is the firs<sup>t</sup>, and chiese thinge, which if it be awaie, neyther Cunninge nor Use, doth any good at all, as the Scottes and Frenchmen, with knowledge and Use of shootinge, shal become good Archers, whana runninge shipwright shal make a stronge shippe, of a Salowe tree: or whana husbandman shal become riche, with sowinge wheat on Newmarket heath. Cunninge must be had, both to set out, & amende Nature, and also to ouersee, and correct vse: which vse if it be not led, and gouerned wch cunninge, shall soner go amisse, than straight. Use maketh perficnesse, in doinge þ thinge, where vnto nature maketh a man apt, and knowledge maketh a man cunninge before. So that it is not so doubtful, which of them þre bath most stroke in shooting as it is plaine & euident, þ all þre must be had in excellent shooting. P H I. For this communication I'oxophile I am verye glad, and that for myne owne sake, because I trust now to become a shooter. And in dede I thought afore, Englishe men most apt for shootinge, & I sawe them dailye vse shooting, but yet I never found none, that would talke of anye knowledge whereby a man mighce come to shooting. Therefore I trust that you, by the vse you haue had in shooting, haue so thorowly marked & noted þ nature of it, þ you cā teache me as it were by a trade or way how to come to it. T O X. I graunt, I haue vsed shooting metelye wel, that I mighce haue marked it wel enough, if I had bene diligent. But my much shooting, hath caused me stidy litle, so that therby I lacke learninge, which shold set out the Art or waye in anye thinge. And you know that I was never so well seene, in the Posteriorums of Aristotle as to inuent and searche out general Demonstrations for the setting forth of any newe Science. Yet by my trouth if you will, I will goe with

# The schole of shootinge

Folio. 34

you into the fieldes at anye time and tell you as muche as I can, or els you may stand sometime at the pricke and loke on them which shoothe best, and so learne. P H I. How little you haue loked of Aristotle, & how much learninge, you haue lost by shootinge I cannot tell, but this I would saye & if I loued you never so ill, that you haue bene occupied in somwhat els besyde shootinge. But to our purpose, as I will not requyre a trade in shootinge to be taught me after the succelye of Aristotle, euē so do I not agre with you in this point, that you woulde haue me learne to shoothe wch lokinge on them which shoothe best, for so I know I shold never come to shote meane lyke. For in shootinge as in all other thinges which be gotten by teachinge, there must be shewed a way, & a path whch shal leade a man to the best & chiefeſt point whch is in shootinge, whch you do marke your ſelſe well enough, and vittered it alſo in your communication, when you ſayd there lay hid in the nature of shootinge a certayne waye whch well perceyued & choowlye knownen, would bring a man without any wanderinge to the beſt ende in shootinge, whch you called hittinge of the pricke. Therefore I would referre all my shootinge to that ende whch is beſt, & ſo ſhoulde I come the ſoner to ſome meane. That whch is beſt hath no faulte, nor can not be amended. So ſhewe me beſte shootinge, not the beſte shooter, whch if he be never ſo good, yet bath he many a fault easelye of anye man to be espyed. And therefore marueſle not if I re-quyre to folowe that example whch is without faulte, rather than that whch hath ſo many faultes. And this waye euerye wyſe man doth folow in teachinge anye maner of thinge. As Aristotle when he teacheth a man to be good, he ſetteſ not before him Socrates life, whch was þ beſt man, but chiefe goodnes it ſelſe, accordanſe to whch he would haue a man directe his life. T O X. This waye whch you requyre of me Philologie, is to harde for me, & to hye for a shooter to taulke on, and taken as I ſuppoſe out of þ middest of Philosophie, to ſerche out the perfit ende of any thinge, þ whch perfit ende to finde out, ſayth Tullye, is the hardest thinge in the world, the only occation and caufe, why ſo many ſectes of Philosophers haue

Ora ad Br.

C. II.

bene.

# Toxophilus. A.

Arist. pol. 8.6.

bene alwayes in learninge. And although as Cicero sayth a man maye imagine and dreame in his minde of a perfite ende in any thinge, yet there is no experience nor vse of it, nor was never scene yet amonges men, as alwayes to heale the sicke, euer more to leade a shippe withoute daunger, at all times to hit the pricke, shall no Phisition, no shipmaister, no shooter euer do. And Aristotle sayth that in all deedes there are two pointes to be marked, possiblitye and excellencye, but chieflie a wyse man must folowe, and lase hande on possibilitie for feare he lease both. Therefore seinge that which is most perfect and best in shootinge as alwayes to hit the pricke, was never scene nor harde tell on, yet amonges men, but onlye imagined & thought vpon in a mans minde, me thincke this is the wylest counsell and best for vs to folowe rather that which a man maye come to, than that which is vnpossible to be attayned to, least iustlye that sayinge of the wyle mayde Menen in Sophocles maye be verifysyd on vs.

Soph. Anti.

A foole is he that takes in hande he can not ende.

P H I. Well if the perfite ende of other matters, had bene as perfitley knowne, as the perfite ende of shooting is, there had never bene so many sectes of Philosophers as there be, for in shooting both man and boy is in one opinion, that alwayes to hit the pricke is most perfecte ende þ cau be imagined, so that we shall not nedre greatly contende in this matter. But nowe sir, wheras you thincke þ a man in learninge to shooote or any thinge els, should rather wiselye folow possibilitie, þ vainly seke for perfite excellencie, surelye I will proue þ euery wyle man, that wiselye would learne any thinge, shall chieselye go about that wherevnto he knoweth wel he shal never come. And you your selfe I suppose shal confesse the same to be the best way in teaching, if you will aunswere me to those things which I wil aske of you. T O X. And that I wil gladly, both because I thincke it is vnpossible for you to proue it, & also because I desyre to here what you can saye in it. P H I. The studye of a good Phisition Toxophile, I crowe be to knowe all diseases and all medycines fit for them.

T O X.

# The schole of shootinge

Folio. 35.

TO X. It is so in dede. PH I. Because I suppose he woulde  
gladly at all times heale all diseases of all men. TO X. Rea-  
trulye. PH I. A good purpose surelye, but was there ever  
Physition yet amangे so manye whiche hath laboured in this  
studye, that at all times could heale all diseases? TO X. No  
trulpe: nor I chinke never shalbe. PH I. Than Physitions  
by like, study for that, which none of them cometh unto. But  
in learninge of fence I pray you what is that which men most  
labour for? TO X. That they maye hit another Arrow and  
never take blow their selfe. PH I. You say trothe, and I am  
sure every one of them would sayne so whē soever he plays  
at. But was ther euer anye of them so runninge yet, which  
at one time or other hath not bene touched? TO X. The best  
of them all is glad sometime to escape wā a blowe. PH I. Thā  
in fence also, men are taught to go about þ thinge, which the  
best of them all knoweth he shall never attaine unto. Moreo-  
ver you þ be shooters, I pray you, what meane you, whan ye  
take so great heed, to kepe your standinge, to shooþ cōpasle,  
to loke on your marke so diligentlye, to cast vp grasse diuers  
times & other thinges more, you know better than I. What  
would you do than I pray you? TO X. Hit the marke if we  
could. PH I. And doth every man go about to hit the marke  
at every shooþ? TO X. By my trothe I crow so, & as for my  
selfe I am sure I do. PH I. But all men do not hit it at all ti-  
mes. TO X. No trulpe for that were a wonder. PH I. Can  
anye man hit it at all times? TO X. No man verelye.  
PH I. Thā by likely to hit the pricke alwayes is vnpossible.  
For that is called vnpossible which is in no mās power to do.  
TO X. Unpossible in dede. PH I. But to shooþ wide & farre  
of the marke is a thinge possible. TO X. No man wil denye  
that. PH I. But yet to hit the marke alwayes were an excel-  
lent thinge. TO X. Excellent surely. PH I. Than I am sure  
those be wyser men which couet to shooþ wyde than those  
which couet to hit the pricke. TO X. Why so I praye you.  
PH I. Because to shooþ wyde is a thinge possible, & therfore  
as you saþ your selfe, of every wyse man to be folowed. And  
as for hittinge the pricke, because it is vnpossible, it were a

# Toxophilus. A.

vaine thinge to go aboue it but in good sadnesse Toxophile thus you see that a man myghte go throughte all crafes & sci- ences, and proue that any man in his science coueteth þ which he shall never get. T O X. By my trouth (as you say) I can- not denye, but they do so: but whyle & wherefore they shoulde do so, I cannot learne. P H I. I will tell you, euerye crafte & science standeth in two thinges: in Knowinge of his crafte, & Workeinge of his craft: For perfyt knowledge bringeth a mā to perfyt workinge: This knowe Painters, Karuers, Tay- lours, Schomakers, & all other craftes men, to be true. Now in euerye crafte, there is a perfise excellencye, which maye be better knowē in a mans minde, then folowed in a mans dede. This perfisnes, because it is generally layed as a broude wyde example afore all men, no one particular man is able to com- passe it: and as it is generall to all men, so it is perpetuall for all time which proueth it a thing for mā unpossible: althoough not for the capacitié of our thinkinge whiche is heauenlye yet surely for the habilitye of our workinge which is worldly.

De Inuen. 2,

God geueth not full perfisnes to one man (sayth Tullye) least if one mā had all in anye one science, there shoulde be no- thinge left for au other. Yet God suffereth vs to haue the per- fite knowledge of it, that such a knowledge diligentlye folo- wed, myghte bringe forthe accordinge as a man doth labour, perfysce workinge: And who is he, that in learninge to wryte, would forsake an excellent example, & folow a worse? There- fore seeing perfisnes it selfe is an example for vs, let every mā study how he may come nye it, which is a point of wisedome, not reason with God why he may not attaine vnto it, which is vaine curiosite. T O X. Surelye this is gaily saide Philolo- ge, but yet this one thinge I am a frayde of, least this perfis- nes which you speake on will discourage men to take anye thing in hand, because afore they begin, they know, they shall never come to an ende. And thus dispayze shall dispatch even at the first entring in, many a good man his purpose & intent. And I thinke both you your selfe, & all other men to, woulde counte it mere folie for a man to tell him whom he teacheth, þ he shal never optaine that, which he woulde saynest learne.

And

# The schole of shootinge.

Folio. 36.

And therefore this same highe and perfite way of traching let  
vs leauest to higher matters, and as for shootinge it shalbe  
content with a meaner waye well enough. P H I. Where as  
you say that this bye perfynesse will discourag men, because  
they knowe, they shall neuer attaine unto it, I am sure cleane  
contrarye there is nothinge in the world shall encourage me  
more than it. And why? For where a man seeth, that though  
another mā be never so excellent, yet it is possible for himselfe  
to be better, what payne or labour will þ man refuse to take?  
If the game be once wonne, no man will sette forþ his foore to  
ruine. And thus perfynesse bringe so highe a thinge that  
men maye loke at it, not come to it, and bringe so plentifull &  
indifferent to euery bodye, that the plentifullnesse of it maye  
prouoke all men to labour, because it hath enough for all mē,  
the indifference of it shall encourage euery one to take more  
paine þan his fellow, because euery man is rewarded accor-  
dinge to his nye comminge, and þe which is most marueille  
of all, þe more men take of it, þe more they leaue behinde for  
other, as Socrates did in wisedome, and Ciceron in eloquence,  
whereby other hath not lacked, but hath fared a great deale  
the better. And thus perfyness it selfe because it is neuer ob-  
tayned, euen therefore only doth it cause so manye men to be  
well sene and perfyte in þam iudicis, as they be. But wher  
as you thincke that it were conuenient to teach a man to shoote,  
in lokinge at the most perfynesse in it, but rather would haue  
a man go some other waye to woyke, I truss no wyse man wil  
discōmende that waye, except he thincke himselfe wyser than  
Tullyc, which doth plainlye saye, that if he teached anye ma-  
ner of crafte as he w̄d Rhetoricks he w̄ld labour to bringe  
a man to the knowledge of the moste perfynesse of it, whiche  
knowledge shold euermore leade and guide a man to do that  
thinge well which he went about. Whiche waye in all maner  
of learninge to be besse, Plato doth also declare in Euthyde-  
mus, of whom Tullyc learned it as he did many other things  
mo. And thus you see Toxophile by what reasons and by  
whose authoritie I do requyre of you this waye in teachinge  
me to shoote, whiche waye I praye you withoute anye delaye

C. iiiii.

shew

De Orat. 3.

# Toxophilus. A.

shewe me as farforth as you haue noted and marked.

T O X, You call me to a thinge Philologe, which I am loth to do. And yet if I do it not beinge but a small matter as you thincke, you will lacke frendshippe in me, if I take it in hande and not bringe it to passe as you woulde haue it, you myghte thincke great want of wylsdome in me.

But aduyse you, seing you will neves haue it so, the blame shalbe yours, as well as myne: yours for puttynge vpon mee so instantely, myne in receyvinge so sondlye a greater burthe then I am able to beare. Therefore I, more willinge to fulfil your minde, than hopinge to accomplish that whiche you loke for, and shall speake of it, not as a maister of shootinge, but as one not al together ignorant in shootinge. And one thinge I am glad of, the Sunne drawing downe so fast into the West, shall compell me to drawe a pace to the ende of our matter, so that his darckenesse shall something cloke myne ignorance.

And because you knowe the orderinge of a matter better then I: Aske me generallye of it, and I shall to particularlly answere to it. P H L. Very glad pereson

Toxophile: for so by spes, those thinges which I would know, you shall tell the better: and those thinges whiche

you shall tell, I shall rememb're the better.

L. D. How shal I answere to this? I will sugest vpon you what I ha

ve to saye, and you maye consider what to saye in returne.

It is a good thinge to haue a maner of spechinge, and

when you haue a maner of spechinge, it is good to haue

a maner of hearinge, and when you haue a maner of

hearinge, it is good to haue a maner of understandinge,

and when you haue a maner of understandinge, it is good to ha

ve a maner of rememb'reinge, and when you haue a maner of rememb'reinge, it is good to haue a maner of rememb'reinge.

It is a good thinge to haue a maner of spechinge, and when you haue a maner of spechinge, it is good to haue a maner of hearinge, and when you haue a maner of hearinge, it is good to haue a maner of understandinge,

and when you haue a maner of understandinge, it is good to haue a maner of rememb'reinge, and when you haue a maner of rememb'reinge, it is good to haue a maner of rememb'reinge.

It is a good thinge to haue a maner of spechinge, and when you haue a maner of spechinge, it is good to haue a maner of hearinge, and when you haue a maner of hearinge, it is good to haue a maner of understandinge,

and when you haue a maner of understandinge, it is good to haue a maner of rememb'reinge, and when you haue a maner of rememb'reinge, it is good to haue a maner of rememb'reinge.

It is a good thinge to haue a maner of spechinge, and when you haue a maner of spechinge, it is good to haue a maner of hearinge, and when you haue a maner of hearinge, it is good to haue a maner of understandinge,

and when you haue a maner of understandinge, it is good to haue a maner of rememb'reinge, and when you haue a maner of rememb'reinge, it is good to haue a maner of rememb'reinge.

It is a good thinge to haue a maner of spechinge, and when you haue a maner of spechinge, it is good to haue a maner of hearinge, and when you haue a maner of hearinge, it is good to haue a maner of understandinge,

and when you haue a maner of understandinge, it is good to haue a maner of rememb'reinge, and when you haue a maner of rememb'reinge, it is good to haue a maner of rememb'reinge.

# The schole of shootinge

Folio. 37.

## TOXOPHILVS. B.

### THE SECONDE BOOKE OF

the schole of shootinge.



H I. What is the thicke pointe in shootinge, þ  
every man laboureth to come to? TOX. To  
hit the marke. PHI. How manye thinges are  
requyred to make a man euermore hit þ marke?  
TOX. Two PHI. Whiche two? TOX. Shoo-  
tinge streight and kepinge of a lengthe. PHI. Howe shoulde  
a man shooce streight, and howe shoulde a man kepe a lengthe?  
TOX. In knowinge and hausinge thinges, belouinginge to  
shootinge: and whan they be knownen and had, in well hand-  
linge of them: whereof some belouge to shootinge streight,  
some to kepinge of a lengthe, some comonlye to them both, as  
shal be tolde seuerallye of them, in place conuenient.

PHI. Thinges belouinge to shootinge, whiche be they?  
TOX. All thinges be outwarde, and some be instrumentes  
for every sere archer to bringe with him, proper for his owne  
use: other thinges be generall to euerye man, as the plate  
and servete. PHI. Whiche be instrumentes? TOX. Bala-  
cer, shooting gloue, string, bowe and shaft. PHI. Whiche be  
generall to all men? TOX. The wether and the marke, yet  
the marke is euer vnder þ rule of the wether. PHI. Wher-  
in standeth well handlinge of thinges? TOX. All together  
withyn a man himselfe, some handling is proper to instrumen-  
tes, some to the wether, some to the marke, some is within a  
man himselfe. PHI. What hanbeling is proper to the instru-  
mentes,

# Toxophiles. A.

TO X. Standinge, nockinge, drawinge, holding, lowsing,  
whereby commeth fayre shootinge, which neyther belongeth to  
wylde nor wether, nor yet to the marke, for in a raine and at  
no marke, a man may shote a fayre shot. P H I. Well sayd,  
what handinge belongeth to the whether? TO X. Know-  
inge of his wylde, with him, against him, syde winde, full syde  
winde, syde wynde quarter with him, syde wynde quarter a-  
gainst him, and so forth. P H I. Well than go to, what hand-  
inge belongeth to the marke? TO X. To marke his stan-  
dinge, to shooce compasse, to drawe euermore like, to louse e-  
uermore like, to consider the nature of the pycke, in hilles &  
dales, in strayte plaines and windinge places, & also to esppe  
his marke. P H I. Very well done. And what is onely with-  
in a man himselfe? TO X. Good heede geuinge, and auoy-  
dinge all affections; which thinges oftentimes do marre and  
make all. And these thinges spoken of me generally & brie-  
lye, if they be well knownen, had, and handled, shall bringe a  
man to suche shootinge, as fewe or none ever yet come vnto,  
but surely if he misse in anpe one of them, he can never hit the  
marke, and in the moxe he doth misse, the farther he shoocth  
from his marke. But as in all other matters the firste steppe  
of stayze to be good, is to knowe a mans faulte, and thence a-  
mende it, and he that will not knowe his faulte shall never a-  
mende it. P H I. You speake nowe Toxophile, engrafted  
woulde haue you to speake. But let vs returne againe vnto  
our matter, and those thinges whiche you haue packed vp in so  
short a roume, we will louse them forth, and take euery piece  
as it were in our hande and loke more narrowlye vpon it.  
TO X. I am content, but we will rydde them as fast as we  
can, because the Sunne goeth so faste downe, & yet somwhat  
must needes be sayd of euery one of them. P H I. Well said,  
and I crowe we beganne with those thinges whiche ha instru-  
mentes, whereof the first, as I suppose, was the Bracer.  
TO X. Little is to be sayd of the Bracer. A Bracer serueth  
for two causes, one to saue his arme from þ strype of þ string,  
and his doublet from wearinge, and the other is, that þ strings  
gripingre þar yelue and quickly of the bracer may make the  
sharper:

Bracer.

# The schole of shootinge.

Folio. 38.

Chaprer shooode. For if the stringe shoude lighte upon the bate  
stele, the strengthe of the shooote shoude stoppe and dye there.  
But it is besle up my iudgemente, to geue the bole somuch  
bent, that the stringe neede never touch a mans arme, and so  
shoude a man neede no Bracer as I knowe manye good Ar-  
chers, which occupye none. In a Bracer a man must take heed  
of thre things, that it haue nonayles in it, þt haue no buckles,  
that it be fast on with laces without aglettes. For the nay-  
les will sheere in sunne, a mans stringe, before he be ware, &  
so putt his bole in ioper dye. Buckles and aglettes at har-  
wares, shall race his bole, a thinge both euill for the sight, &  
perillous for treatinge. And thus a Bracer is onely bad for  
this purpose, that the stringe maye haue redye passage.

P H I. In my Bracer I am cunninge enoughe, but what say  
you of the shootinge glove. T O X. A Shootinge Glove, is  
chiefelype for to saue a mans fingeres from hurtinge, that he  
maye be able to bear the sharpe stringe to the uttermoste of  
his strength. And when a man shooeth, þt might of his shooote  
lych on the formost finger, and on the Ringman, for the mid-  
dle finger which is the longest, like a lubbet starteth backe, &  
beareth no weight of the stringe in a maner at all, therefore  
the two other fingeres, must haue thicker leether, & that must  
haue thickest of al, where on a man lowseth most, and for sur-  
lowinge, þt formost finger is most apt, because it holdeth best,  
and for that purpose nature hath as a man would say, pocked  
it with the thounbe. Leether, if it be next a mans kinne, wil  
sweate, waxe harde and chace, therfore scarlet for the softnes  
þt it and thicknesse with all, is good to se we within a mannes  
glove. If that will not serue, but yet your finger hurtereth, you  
must take a searing cloth made of fine Virgin waxe, & Deres  
sewed, and put next your finger, and so on with your glove.  
If yet you fee le your finger pinched, leauethe shootinge both be-  
cause than you shall shooote nought, and againe by sicle and li-  
tle, hurtinge your finger, ye shall make it longe and longe to  
þt you shooote againe. A newe glove pluckes manye shoootes  
because the stringe goeth not frelye of, and therfore the fin-  
gers must be cutte shorte, and trimmed with some oinement,

Shootinge  
glove.

that

*Toxophilus.* A.

that the stringe maye glyde well away. Some with holding  
in the nocke of their shafte harde, rubbe the skinne of the y<sup>e</sup>  
fingers. For this ther be two remedyes, one to haue a goose  
quill spinetted & sewed against the nockinge, betwixte the ly-  
ninge and the lether, which shall helpe the shoote muche to,  
the other way is to haue some roule of lether sewed betwixt  
his fingers, at the settinge on of the fingers, which shal kepe  
his fingers so in sunder, that they shall not holde the nocke  
so fast as they did. The shottinge glove hath a purse which  
shall serue to put fine linnen clothe & waxe in, two necessarie  
thinges for a shooter. Some men vs gloves or other such like  
thinge on they<sup>e</sup> bow hand for chasinge, because they hould so  
hard. But that cometh commonly, whē a bow is not round,  
but somewhat square, fine waxe shall do verye well in such e-  
ase to lape where a mā holdeth his bow: & thus much as con-  
seruinge your glove.

And these thinges althoughe they be trifles, yet because you  
be but a yonge shooter, I would not leauē thē out. P.H.I. And  
so you shall do me most pleasure: The stringe I crowē be the  
next. T O X. The nepe in deede. A thinge thoughtē to be little,  
yet not a little to be regarded. But here in you must be content  
to put your trust in honest stringers. And surelye stringers  
ought more diligentlye to be looked vpon by the officers, than  
ether bower, or fletcher, because they may deceyue a simple  
man the more easelyer. An ill stringe breaketh many a good  
bow, nor no other thinge halfe so many. In warre if a stringe  
breakē the man is lost, and is no mā, for his weapon is gone,  
and although he haue two stringes put one at once, yet ye shal  
have small leasure and lesse roume to bende his bowe, there-  
fore God send vs good stringers both for warre and peace.

Now what a stringe oughte to be made on, whether of good  
hempe as they do nowe a dayes, or of flax, or of silke, I leauē  
that to the iudgement of stringers, of whom we must by them  
on. Eustathius vpon this Verse of Homer,

Tvvang q̄ the bovve, and tvvang q̄ the string, our quicklie the shaft flue:  
With tēll, chat in pulde time they made they<sup>e</sup> bowe stringes of  
bulloz.

Stringe.

Eustathius.

Iliad.4.

# The schole of shootinge.

Folio. 39.

ballor thermes, which they twyned together as they do robes, and therefore they made a great twange. Bow stringes also hath bene made of the heare of an horse tapple called for p matter of them Hippias as doth appeare in manye good authours of the Greke tongue. Great stringes, and little stringes be for divers purposes: the great string is more surer for the bowe, more stable to pricke withall, but flower for the cast. The little stringe is cleane contrarye, not so sure, therefore to be taken heede of, lest with longe taryinge on, it breaue your bowe, more fit to shooote farre, than apt to pricke neare, therefore when you knowe p nature of both bigge & litle, you must fit your bowe, according to the occasion of your shootinge. In Stringinge of your bowe (though this place belongeth rather to the handling than to the thinge it selfe, yet because the thing, and the handlinge of the thinge, be so ioyned together, I must nedes sometime couple the one w the other,) you must marke the fit length of your bow. For if the stringe be to shorte, the bendinge wyll geue, and at the last slyp, and so put the bow in ieoperdy. If it be longe, the bending must nedes be in p smal of the stringe, which beinge sope twyned must nedes knap in sunder to the destruction of manye good bowes. Moreouer you muste looke that your bowe be well nocked for feare the sharpenes of the boorne shere a sunder the stringe. And that chaunceth oft when in bending, the stringe hath but one wap to strenght it withall. You must marke also to set your stringe streighte on, or els the one ende shall wieth contrarie to the other, and so breaue your bowe. When the stringe beginneth never so litle to weare, trust it not, but away with it, for it is an yll sauad halfpenny, that costes a man a crowne. Thus you see howe many ieoperdys hangeth ouer the selys poore bow, by reason onlye of the stringe. As when the stringe is shorte, when it is longe, when eyther of the nockes be noughe, whe it hath but one wap, & when it taryeth ouer longe on. P H 1. I see well it is no marueil, though so many bowes be broken. T O X. Bowes be broke twyse as many wayes besyde these. But againe in stringinge your bowe, you must looke for much hende or litle hende, for they be cleane contrarie.

Fauorius.

The

# Toxophilus. B.

The little bende hath but one commoditye, which is in shoo-  
tinge faster, and farther shoote, and þ cause therof is, because  
the stringe hath so farre a passage, or it part with the shaft.  
The great bende hath many commodities: for it maketh eas-  
yer shootinge the bow beinge halfe drawen afoure. It needeth  
no bracer, for the stringe stoppeth before it come at the arme.  
It wil not so sone hit a mans scue or other geare, by the same  
reason; It hurteth not the shaft fether, as the low bende doth.  
It suffereth a mā better to espie his marke. Therfore let your  
bowe haue good bigge bende, a shaftment and two fingers at  
the least, for these which I haue spokē of. P H I. The bracer,  
glove, and stringe, be done, now you must come to the bowe, þ  
chiese instrument of all. T O X. Dyuers countreyes & tymes  
haue vsed alwayes diuers bowes, and of diuers fashions.

Horne bowes are vsed in some places now, and were vsed al-  
so in Homerus dayes, for Pandarus bowe, the best shooter a-  
monge all the Troyans, was made of two Goate hornes ioy-  
ned toghether, þ lengthe wherof sayth Homer, was xvi. hand-  
yedes, not farre differinge from the lengthe of our bowes.

Scripture maketh mention of þasse bowes. Iron bowes,  
and Steele bowes, haue bene of longe time, and also now are vs-  
ed among the Turkes, but yet they must nedes be vnyprofita-  
ble. For if þasse, yron or Steele haue their owne strenght and  
pitche in them, they be farre aboue mans strenght: if they be  
made meete for mans strenght, they pitche is nothing worth  
to shooote anye shooote withall. The Ethiopians had bowes  
of Palme tree, which seemed to be very stronge, but we haue  
none experiece of them. The length of them was .iiiij. cubites.  
The men of Inde had they bowes made of a rede, which was  
of a great strenght. And no man woulde shoothe bowe and shaf-  
tes were made thereof, for the redes be so greate in Inde, as  
Herodotus sayth, that of every ioynte of a rede, a man maye  
make a fishers boate. These bowes, sayth Ariamis in Alexan-  
ders life, gaue so greate a stroke, that no harnessse or buckler  
thoughe it were never so stronge, coulde withstande it. The  
length of such a bowe, was even with the length of him, that  
used it. The Lycians used bowes made of a tree, called in la-  
tine:

Vulne.

Iliad. 4.

Psalme. 17.

Heia. in pol.

In Thaliā.

Artianus. 8.

# The Schole of shootinge

cline Cornus (as concerninge the name of it in Englishe, I  
soner proue that other men cal it false, than I can tell þ right  
name of it my selfe) this wodde is as harde as horn and very  
fitte for shaftes, as shall be toulde after.

Ouid sheeweth that Syringa the Nymphē, and one of the  
maydens of Diana, had a bove of this woodde wherby þ Poet  
meaneth, that it was berye excellent to make bowes of.

As for Brasell, Elme, Wylch, and Ashe; experience doth prove them to be but meane for bowes, and so to obcluse Two of all other thinges, is that, whereof perfite shootinge would haue a bowe made. This wodde as it is nowe generall and common amounges Englishemen, so bath it continued from longe time and had in most pice for bowes, amounges the Romanes, as doth appeare in this halse Verse of Virgill.

**Taxis sorquenur in arcus.** **Cause for a bone to be made on.**

Nowe as I saye, a bowe of Cwe must be mad for perfecte  
Shootinge at the prickes, which marke, because it is certaine,  
and most certaine rules may be geuen of it, shall serue for our  
communication, at this tyme. A good bowe is knownen, much  
what as good cunsciple is knownen, by the ende and proofe of  
it, yet both a bowe and good counsaile, may be made both bet-  
ter and worse, by well or ill handlinge of them: as oftentimes  
chaunceth. And as a man both must and will take counsel, of  
a wyse and honest man, though he see not þ ende of it: so must  
a shooter of necessite, trust an honest and good bowyer for a  
bowe, afoxe he knowe the proofe of it. And as a wyse man will  
take plentye of counsciple afoxe hande whatsoever neede, so a  
shooter shold haue alwayes .iii. or .iiii. bowes in stoe, what-  
soever chaunce. P H I. But if I trust bowyers alwayes,  
sometime I am like to be deceyued. T O X. Therefore shall  
I tell you some tokenes in a bowe, that you shall be the selvo-  
met deceyued. If you come into a shopppe, and finde a bowe  
that is small, longe, heauie and stronge, lyinge streigthe, nor  
windinge.

Folio, 40

### In Polym.

## Metamorph.

Virgilina

# Toxophilus. B.

windinge, not marred with knotte gaule, winde shake, wem,  
freat or pinche, bye that bowe of my warrante. The best co-  
lour of a bowe that I finde, is whan the backe and the bellpe  
in workinge, be muche whaster one maner, so suche ofte-  
times in wearinge, do prove like virgin wape or golde, having  
a fynge lounge graine, euern from the one ende of the bowe, to the  
other: the short graine, although such prove well sometime,  
are for the most part very brittle. Of the making of the bow,  
I will not greatly meddle, least I shold seeme to enter into  
another mans occupation, whiche I cannot shil of. Yet I  
would despise al bowyers to season theyr staves wel, to worke  
them and syne them well, to gene them heetes conuentente,  
and tylleringes plentye. For thereby they shold both gette  
themselves a good name, (And a good name increaseth a  
mans profitte muche) and also do great commodity to the hole  
Realme. If anye man do offend in this poincē, I am afayde  
they be those tourneye men whiche laboure moze spedelye to  
make many bowes for their moneys sake, than they worke di-  
ligentelye to make good bowes, for the common wealth sake,  
not layinge before theyr eyes, this wyse prouerbe.

Sone enoughe, if yvll enoughe.  
Wherewch every home shaney crastes ma shold measure,  
as it were with a rule, his worke withall. He that is a iourney-  
man, and rydeth upon an other mans horse, if he ryde an ho-  
nest pace, no man will disallowe him: But if he make Poste  
haste, both he that oweth the horse, and he peraduenture also  
that afterward shall bye the horse, may chaunce to curse him.  
Such bastiness I am afayde, maye also be founde amonge  
some of them, which throughte out the Realme in divers pla-  
ces worke the kinges Artillerie for warre, thinkinge if they  
get a bow or a sheafe of arrowes to some fashion, they be good  
enough for bearing gere. And thus that weapon which is the  
chiefe defensē of þ Realme, herye oft doth litte service to hym  
that shold use it, because it is so negligently wrought of hym  
that shold make it, when trulye I suppose that neither the  
bawm

# The schole of shootinge.

Folio. 41.

bowe can be to good and chiche woode, nor yet to well seasoned or trulpe made, with hettinges & tilleringes, neither that shaft to good woode or to chordowlye wroughtee, with the beste pynion fetheres that can be gotten, wherewch a mā shal serue his Prince, defende his countrey, and sauē him selfe from his enemys. And I trust no man will be angrye with me for speakeinge thus, but those which finde themselues touched therewith: which ought rather to be angrye with themselues for doinge so, than to be miscontent with me for sayinge so. And in no case they ought to be displeased with me, seing this is spoken also after that sorte, not for the notinge of any person seuerallye, but for the amendinge of euerye one generallye. But turne we againe to know a good shootinge bowe for our purpose. Euer ye bowe is made eyther of a boughe, of a plante or of the boole of the tree. The boughe commonlye is verye knottye, and full of pinnes, weake, of small pitch & sone will folowe the stringe, and seldeome werith to anye fayre coloure, per̄ for children and yong beginners it may serue wel enough. The plant proueth many times well, if it be of a good & clene groweth, and for the pitch of it is quicke enoughe of cast, it wil plyne and bowe farre before it breake, as all other yonge thinges do. The boole of the tree is cleaneſt without knot or pin, hauning a fast and harde woode by reason of his full groweth, stronge and mightye of caste, and best for a bowe, if the staves be euēn clouen, and be af. er warde wrought, not ouer twart the woode, but as the graine and streighte growinge of the woode leadeth a man, or̄ els by all reason it must sone breake, and that in many shivers. This must be considered in þ rough woode, & when the bowe staves be ouer wroughte and fashio ned. For in dresſinge and pykinge it vp for a bowe, it is to late to loke for it.

But yet in these pointes, as I sayde before, you must trust an honeste bowyer, to put a good bowe in your hande, somewhat lokinge your selfe to those tokenes I shewed you. And you must not sticke for a grote or .xii. pence more than another man would geue if it be a good bowe. For a good bowe twise payde for, is better than an ill bowe once broken.

F.i.

Thus

# Toxophilus. Bk I

Thus a shooter must begin not at the makinge of his bowe like a bowyer, but at the bynging of his bowe like an Archer. And when his bowe is boughte and broughte home, afore he trust much vpon it, let him trye and triumme it after this sort.

Take your bowe into the fielde, shooote in him, sinke him to deade heauye shaftes, looke where he commeth most, provide for that place betimes, least it pinche and so create: when you haue thus shotte in him, and perceyued good shootinge woode in him, you muste haue him againe to a good cumminge, and trusty workeman whch shall cutte him shorther, and pike him and dresse him fitter, make him come rounde compasse euerywhere, and whippinge at the endes, but with discretion, least he whippe in sunder or els fricte, soner than hee is ware of: He must also laye him streight, if he be cast or otherwise nedre requyre, and if hee be flatte made, gather him rounde, and so shall he boch shooote the faster, for farre shootinge, and also be surer for neare prickinge. P H I. What if I come intd a shoppes, and sypp out a boome, whch shall both than please me very well whan I bye him, and be also very fit and meeete for me whan I shooote in him: so that he be boch weake enoughe for easye shootinge, also quicke and spedye enoughe for farre castinge, than I would thincke I shall nedre no moxe busines with him, but be content with him, and vsse him wel enough, and so by that meanes, auoyde both greate trouble, and also some cost which you cumminge archers very often put your selues vnto, beinge verye Englishmen, never ceasinge piddeeling about theyr bowe and shaftes, whan they be well, but either with shortinge & pykinge your bowes, or els with newe fethering, peecinge and heading your shaftes, can never haue done vntill they be starke noughte. T O X. Well Philosofie, surelye if I haue any iudgemente at all in shootinge, it is no very greate good token in a bow, whereof nothinge whan it is new and fresh, nedre be cutte aw ay, euuen as Cicero sayeth of a yonge mans witte and style, whch you know better than I. For euerye newe thinge must alwayes haue more than it needeth, or els it will not waxe better and better, but euer decape, and be worse and worse. Neve ale if it runne not ouer

the

# The schole of shootinge

Folio. 424

the barrell when it is newe tanned, will sone lease his pitch, & his heade afore he be longe drawen on.  
And likewise as that colte which at the first takinge up, neer  
meth hicle breakinge and handlinge, but is fittie and gentle &  
moueth so the saddle, seldome or never moueth well. Even  
so that bow which at the first bying, without any more proesse  
and trimminge, is fittie and easpe to shoote in, shall neither be  
profitable to laste longe, nor yet pleasant to shoote well. And  
therefore as a yonge horse full of courage, with handlinge &  
breakinge, is broughte unto a sure pate and goinge, so shall a  
newe bowe freshe and quicke of caste, by sinkinge and cutting,  
be broughte to a stedfast shootinge. And an easye and gentle  
bowe whan it is newe, is not much unlike a lost spirited boye  
whan he is yonge. But yet as of an unrulye boye with righte  
handelinge, proueth ofteonest of all a well ordered man: so of  
an unse and stakkishe bowe with good trimminge, must nedes  
folowe alwayes a stedfast shooting bowe.

And such a perfite bowe which neuer will deceiue a man,  
exepte a man deceyue it, muste be had for that perfecte ende,  
whiche you loke for in shootinge. P H I. Toxophile,  
I see well you be runniger in this gere than I: but put case  
that I haue thre or fourre such good bowes, pyked and dressed  
as you now speake of, yea I do remember that many learned  
men do saye, that it is easier to get a good thinge, than to saue  
and kepe a good thinge; wherfore if thou can teache me as con-  
cerninge that point, you haue satisfiyed me plentifullye, as con-  
cerninge a bowe. T O X. Trulpe it was the next thinge that  
I would haue come unto, for so the matter laye:  
Whan you haue brought your bowe to such a poinct, as I  
spakros, than you must haue a harden or wullen cloth waped,  
wherewith euery daye you must rubbe and chafe your bowe,  
till it shyne and gliter withall. Which thinge shall cause it  
both to be cleane, well sauoured, goodlye of colore, and shal  
also bringe as it were a cruste, ouer it, that is to saye, shal  
make it ruyne where on the out syde, so slipperye and harde,  
that neyther anye weete or meether can enter to hurte it, nor  
yet anye freate or pinche, be able to byte vpon it: but that you

L. ii.

shal:

# Toxophilus. B. P.

Shall do it greate wronge before you breake it. This must be done oftentimes, but specially whē you come from shooting. Beware also whan you shooote, of your shaste heades, dagger, kuyues or agglettes, least they rase your bowe, a thinge as I sayde before, both unsemelye to loke on, and also daungerous for freates. Take heede also of mistye and dankynshe dayes, which shall hurt a bowe, more than any rayne. For the you must eyther alwaye rubbe it, or els leauē shootinge.

## Bowcase.

Your bowcase (this I did not promise to speake of, because it is withoutte the nature of shootinge, or els I shoulde trouble me wytch other thinges infinite more: yet seinge it is a sauergarde for the bowe, some thinge I will saye of it) your bowcase I saye, if you ryde forthe, must neyther be to wyde for your bowes, for so shall one clappe vpon another, and hurt them, nor yet so strayte that scarce they can be thrust in, for that would laye them on syde and wynde them. A bowcase of lether is not the best, for that is oft times moist, which hurteth the bowes very much.

Therefore I haue seene good shooter's which woulde haue for euerye bowe, a sore case made of mullen clothe, and than you maye putte thre or four of them so cased, into a lether case if you will. This mullen case shall both kepe them in sunder, and also will keepe a bowe in his full strenght, that it never geue for anye wether.

At home these woode cases be verye good for bowes to stande in. But take heede that your bowe stande not to nere a stone wall, for that will make him moist and weeke, nor yet to neare anye fyre, for that will make him shorte and brittle. And thus muche as concerninge the sauinge and keepinge of our bowe: now you shal heare what thinges ye must auoyde, for feare of breakinge your bowe.

A shooter chaunceth to breake his bowe commonlye soure wapes, by the stringe, by the shaft, by drawinge to farre, and by freates: By the stringe as I sayde afore, whan the string is either to short, to long, not surelye put on, with one wappe, or put crooked on, or shoyne in sunder with an euill nocke, or suffered to carpe ouer longe on.

Whan

# The schole of shootinge.

Folio. 4 33

Whan the stringe fayles the bowe must nedes breaKE, & spe-  
cially in the middes: because both the endes haue nothinge to  
stop them: but whippes so farre backe, that the bellye muste  
nedes violently ryse vp, the which you shall well perceue in  
bendinge of a bowe backewarde. Therefore a bowe that folo-  
weth the stringe is least hurt wch breakinge of stringes. By  
the shaft a bowe is broken either when it is to short, and so you  
set it in your bowe, or when the nocke breakes for lytlenesse,  
or when þ stringe slippes without þ nocke for wydenesse, thā  
you pull it to your eare and lettes it go, which muste needes  
breaKE the shaft at the least, and put stringe and bow and all in  
ieoperdy, because the strength of the bowe hath nothinge in  
it to stoppe the violence of it.

This kinde of breakinge is most perillous for the standers  
by, for in such a case you shall see some time the ende of a bow-  
fye a hoole score from a man, and that most commonly, as I  
haue marked oft the vpper end of þ bow. The bowe drawne  
to farre it wayes. Eyther when you take a longer shaft then  
your owne, or els when you shift your hande to lowe or to hye  
for shootinge farre. This waye pulleth the backe in sunder,  
and then the bowe fleteth in many peeces.

So when you see a bowe broken, hausinge the bellye risen  
uppe both wayes or tone, the stringe brike it. Whan it is bro-  
ken in two peeces in a maner even of, and speciallye in the up-  
per ende, the shaft nocke brike it.

Whan the backe is pulled a sunder in many peeces, to farre  
drawinge, brike it.

These tokenys eyther always be true, or els very seldom  
misle. The fourthe thinge that breaketh a bowe is freates,  
which make a bowe redye and apt to breaKE by any of the .iii.  
wayes aforesayde. Freates be in a shaft as well as in a bowe,  
and they be muche like a Canker, or reeping and encreasinge  
in those places in a bowe, which be weaker then other. And  
for this purpose must your bowe be well trimmied and pyked  
of a cunninge man that it maye come rounde in compasse eve-  
rywhere. For freates you muste beware, if your bowe haue a  
knot in the backe, least the places which be next it, be not alo-

Freates.

# Toxophilus. B.

'wed strонгe enoughe to bere with the knot, or els the strонгe knot shal freate the weake places next it. Freates be first little pinches, the which when you perceave, pike the places about the pinches, to make them somewhat weaker, & as wel comminge as where it pinched, and so the pinches shall dye, and never encrease farther into freates.

Fretes begin manye times in a pinne, for there the good  
woode is corrupted, that it must nedes be weke, and because  
it is weake, therfore it fretes. Good bowyers therefore do  
raise euery pyn and alowe it more woode for feare of fretting.

Againe bowes most commonly freate vnder the hand, not so much as some men suppose for the moistnesse of the hande, as for the heate of the hande. The nature of the heate sayth Aristotle is to loose, and not to knitte fast, and the more low-  
ser, the more weaker, the weaker, the redier to freate.

A bowe is not well made, which hath not woodde plente in the hande. For if the endes of the bowe be stassilhe, or amas hand any thinge boote the belliye must nedes sone freate. Remedye for freates to anye purpose I never harde tell of anye, but only to make the freated place as stronge or stronger thē anye other. To fill vp the freate with litle shewers of a quill & glewe (as some saye will do well) by reason muste be starke nougat. For, put case the freate did cease then, yet the cause which made it freate afore (and that is weakenesse of þ place) because it is not takē away must nedes make it freate againe. As for cuttinge oute of freates with all maner of peeinge of bowes I will cleane exclude from perfite shootinge. For peced bowes be much like ould houſen, which be more chargeable to repayre, then commodious to dwell in. And agayne to swaddle a bowe much about with bandes, verye ſeldome doth anye good, excepte it be to keepe downe a ſpell in the backe, other wiſe bandes either neve nor when the bow is any thing worthe, or els boote not when it is marde and past best. And althoþgh I know meane and poore shooters, will uſe peced & banded bowes ſometime because they are not able to get bet-ter when they woulde, yet I am ſure if they conſider it well, they ſhall finde it, both leſſe charge, and moþe pleaſure to be.

# The schole of shootinge

Folio. 44.

Nowe at any time a couple of shyllinges of a newe bowe, than  
to bestowe x. d. of peacinge an olde bowe. For better is coste  
upon somewhat worth, than spence vpon nothinge worth.  
And this I syeake also because you would haue me referre al  
to perfitnesse in shootinge.

Moreover there is another thinge, which will sone cause a  
bowe to be brokē by one of the thre wapes which be first spo-  
ken of, and that is shootinge in Winter, when there is anye  
frostie. Frost is wheresoever is any waterishe humour, as is  
in woodes, eyther more or lesse, and you knowe that all thin-  
ges frozen and fles, will rather breake than brende. Yet if a  
man must needes shoote at anye suche time, let him take his  
bow and bringe it to the fier, and there by litle and litle rubbe  
and chafe it with a waxed clothe, which shall bringe it to that  
point, that he maye shoote safelē enough in it. This rubbing  
with wape, as I sayde before, is a greate succour against all  
wete and moystnesse.

In the fieldes also in goinge betwixte the pickes eyther w  
your hand, or els with a cloth you must kepe your bow in such  
a temper. And thus muche as concerninge your bowe, howe  
firſt to knowe what woode is beſte for a bowe, than to chafe  
abow, after to trimme a bow, againe to kepe it in goodnesse,  
last of all, how to ſauē it from all harme and euilnesse.

And althoughe manye men can ſay more of a bowe, yet I  
trust theſe thinges be true, and almost ſufficient for the know-  
ledge of a perfect bowe. P H I. Warelpe I beleue ſo, and yet  
I could haue heard you talke longer on it: although I canot  
ſee, what may be ſayd moare of it. Therefore excepte you will  
paufe a while, you may go forwarde to a shaft.

T O X. What shaftes were made of, in oulde time, authořs  
do not ſo manifeſtly ſhewe, as of bowes. Herodotus doth tel,  
that in the floude of Nilus, there was a beaſte, called a water  
horſe, of whose ſkinne after it was dryed, the Egyp̄ians made  
shaftes and darteſ on. The tree called Cornus was ſo com-  
mon to make shaftes of, that in good authořs of the Lattine  
tongue, Cornus is taken for a halfe, as in Deneca and þ place  
of Vergill:

Shaſtes.

Hero, Eutep.

Sene, Hipp.

Gallie.

Votali.

# Toxophilus. B.

Virg. Enei. 9.

Volat Itala Cornus.

In Polym.

Arianus. 8

Q. Curt. 8.

Plin. 16. 36.

Pet of all thinges that euer I marked of olde autho<sup>r</sup>s, eyther Greke or Lattine, for shaftes to be made of, there is no thinge so common as reedes. Herodotus in describinge the myghtye hoste of Xerxes doth tell that th<sup>e</sup> greate countreyes vsed shaftes made of a rede, the Ethiopians, þ Lycians (whose shaftes lacked fetheres, wherat I marueile most of all) & the men of Inde. The shaftes of Inde were very longe, a yarde & an halfe, as Arrianus doth saye, or at the least a yarde, as Q. Curtius doth say, and therefore they gaue the greater stryke, but yet because they were so longe, they were þ more unhandsome, & lesse profitable to þ men of Inde, as Curtius doth tel.

In Crete and Italy, they vsed to haue theyr shaftes of reede also. The best rede for shaftes grew in Inde, and in Rhenus a floud of Italyc. But because such shaftes be neþher easye for Englis hemen to get, and if they were gotten scarce profitabile for them to vse, I wil let them passe, and speake of those shaftes which Englis hemen at this daye most commounlye do approue, and allowe. A shaft hath th<sup>e</sup> principall partes, the Steele, the fetheres, and the head: wherof every one must be severallye spoken of.

**C**ooteles be made of diuers woodes: as,

Brasell.

Turkie wood.

Fusticke.

Sugarchesse.

Hardbeame.

Byrche.

Asphe.

Dake.

Servis tree.

Hulder.

Blackthorne.

Beche.

Elder.

Aspe.

Salome

Chene

# The schole of shootinge.

Folio .45.

These woodes as they be most commly vsed, so they be most fit to be vsed : yet some one fitter then an other for divers mens shootinge, as shalbe tolde afterward. And in this pointe as in a bowe you muste truste an honest fletcher. Neverthelesse al- though I cannot teache you to make a bowe or a shaft, which belongeth to a bowyer and a fletcher to come to theyr lyuing, yet will I shewe you some tokenes to know a bowe and a shaft, whitch pertayneth to an Archer to come to good shootinge.

A steele must be well seasoned for Castinge, & it must be made as the graine lyeth and as it groweth or els it will never flye cleane, as clothe cut ouerwhart & against the wull, can never hoose a man cleane. A knotty steele may be suffered in a bigge shaft, but for a litle shaft it is nothing fit, both because it will never flye farre, & besides that it is euer in danger of breakynge, it flyeth not farre because the strengthe of the shooote is hindered and stopped at the knot, euen as a stoney castle into a plaine euene still water, will make the water moue a great space, yet if there be any whirlinge plat in the water, the mouinge ceaseth when it cometh at the whirlinge plat, which is not much unlike a knot in a shaft if it be considered well. So every thing as it is plaine and streight of his owne nature so it is fittest for farre mouinge. Therefore a steele which is harde to stande in a bowe withoute knot, and streighte (I meane not artificiallye streight as the fletcher doth make it, but naturallye streighte as it groweth in the woode) is best to make a shaft of, eyther to go cleane, flye farre, or stande surely in anye wether.

Now how bigge, howe small, howe beaute, how light, howe longe, how short, a shaft should be particularlye for euery man (seinge we muste taulke of the generall nature of shootinge) can not be tolde no more than you Rhetoricians can appoint any one kinde of wordes, of sentences, of figures fit for euery matter, but euen as the man and the matter requyret so the fittest to be vsed. Therefore as concerninge those contraries in a shaft, euerye man must awyde them and draw to þ meane of them, which meane is best in all thinges. Yet if a man happen to offend in any of the extremes it is better to offend in want & scantnesse, than in to much and outtagious exceedinge.

AS

## Toxophilus. B.

It is better to haue a shaft a litle to short than ouer longe, somewhat to light, than ouer lumpishe, a litle to smal, than a greate deale to big, which thinge is not onlye trulye sayde in shooting, but in all other thinges that euer man goeth about, as in eatinge, caulkinge, & all other thinges like, which matter was once excellentlye disputed vpon, in the Scholes you know wher.

And to offend, in these countaryes commeth much if men take not heede, through the kinde of woode, wherof the shaft is made: For some woodes belongeth to þ exceedinge part, some to the scant part, some to þ meane, as Brasell, Turkiewood, Fusticke, Sugart cheste, and such like, make dead, heauy lumpishe, hobbling shaftes. Againe, Hulder, blacke thorne, Serves tree, Beche, Elder, Aspe and Walowe, eyther for theyr weakenes or lightnesse, make holow, starting, studding, gadinge shaftes. But Birche, Hardbeme, some Dake, & some Ashe, beinge both stronge enoughe to stande in a bowe, & also light enoughe to flye farre, are best for a meane, which is to be sought out in euery thinge. And although I know that some men shaote so stronge, that the deade woodes be light enough for them, and other some so weake, that the louse woodes be likewise for them bigge enoughe yet generallye for the most part of men, the meane is the best. And so to conclude that, is alwayes best for a man, which is metest for him. Thus no wood, of his owne nature, is eyther to light or to heauye, but as the shooter is himselfe which doth vse it. For that shaft which one yeaire for a man is to lighte and scuddinge, for the selfe same þ next yeaire may chaunce to be heauye and habblinge. Thereforre cannot I expresse, except generallye, what is best woode for a shaft, but let euery man when hee knoweth his owne strengthe and the nature of every woode, prouide and fit himselfe therafter. Yet as concerninge sheaffe arrowes, for war (as I suppose) it were better to make them of god Ashe, and not of Aspe, as they be nowe a dayes. For of all other woodes that euer I proued Ashe beinge bigge is swiftest, and againe þ eye to geue a great gripe withall, which Aspe shal not do, till hat heuiness doth in a gripe, every man by experiance can tell.

# The schole of shootinge

Folio, 46

well, therefore Ashe beinge both swifter and heuyer is more fit for sheafe Arrowes then Aspe, and thus muche for the best wood for shaftes.

Againe likewise as no one wood can be greatlye meete for all kinde of shaftes, no more can one fashon of the steele be fit for euery shooter. For those that be litle brested and bigge toward the heade, called by their likenesse taperfashion, reshe growne, and of some myrrowes boxtayles, be fit for them which shote vnder hand because they shoothe with a soft louse, and stresseth not a shaft much in the breste wher the weight of the bowe lyeth as you may perceiue by the weringe of euery shaft. Againe, the bigge brested shaft is fitte for him, which shoothes right afore him, or els the brest beinge weeke should never withstande that stronge pitchyng kinde of shootinge, thus the vnderhande must haue a smal brest to go cleane away out of the bowe, the forehand must haue a bigge brest to bere the great might of the bowe. The shaft must be made rounde nothinge flat without gall or weime, for this purpose. For because roundnesse (whether you take example in heauen or in earthe) is fittest shappe and forme both for fast mouinge, and also for sone percinge of anye thinge. And therefore Aristotle saþch that nature hath made the raine to be rounde because it shold the easelyst enter throught the ayre.

The nocke of the shaft is diuersely made, for some be great and full, some hanßome and litle, some wyde, some narowe, some deepe, some shalowe, some rounde, some longe, some to one nocke, some with double nocke, whereof euerþ one hath his propertye. The great and full nocke, may be well felt, & many wayes they sauē a shaft from breakinge. The hanßome and litle nocke will go cleane awaie from the hand, the wyde nocke is noughte, botch for breakinge of the shaft, and also for sodaine slippinge out of the stringe, when the narrowe nocke botch auoyde both those harmes. The deepe and longe nocke is good in warre for sure keepinge in of the stringe. The shalowe, and rounde nocke is best for our purpose in pricking for cleane deliuerance of a shooþ. And double nocking is vsed for double suertye of the shaft. And thus farre as concerning a hoole

## Toxophilus. B.

hoole stèle. Peecinge of a shafte with Brasell and hollie, or other beaute woodes, is to make the ende compasse beaute w<sup>t</sup> the fetheres in flying, for the stedfaster shootinge. For if þende were plumpe beaute with leade and the wood next it light, þ head ende would euer be downewards, & never flye streight. Two pointes in peeinge be enough, least the moystnes of the earth enter to much into the peeinge, & so leuse the glue. Therefore many pointes be more pleasaunte to the eye, than profitable for the vse. Some vse to peece theyz shaftes in the nocke with Brasell or hollye, to counterwey, with the heade, and I haue seene some for the sams purpose, boore an hole a litle beneath the nocke, and put leade in it. But yet none of these wayes be any thinge nedfull at all, for the nature of a fether in flying, if a man marke it well, is able to beare vpp a wonderfull weight: and I thincke such peeinge came vpp first, thus: whan a good Archer hath broken a good shaft, in the fetheres, and for the fantasie hee hath had to it, he is loth to leese it, and therefore doth he peece it. And than by and by other either because it is gaye, or els because they will haue a shafte like a good Archer, cutteth theyz hole shaftes, and peecesthem againe: A thinge by my iudgemente, more costlye than nedfull. And thus haue you hearde what woode, what fashyon, what nocking, what peeinge a stèle must haue: Now foloweth the fetheringe.

P H I. I would never haue thought you could haue sayde halfe so much of a stèle, and I thincke as concerning the litle fether and the playne heade, there is but little to say. T O X. Little, yes truly; for there is no one thinge in all shooting, somuche to be loked on as the fether. For first a question maye be asked: whether any other thinge besyde a fether, be fit for a shaft or no; if a fether only be fit, whether a goose fether on-tye or no; if a goose fether be best, then whether ther be anye difference, as concerninge the fether of an olde goose, and a yonge goose; a gander, or a goose; a fennye goose, or an vplandish goose. Againe which is best fether in any goose, ther right winge or the left wing, the pinion fether, or any other fether; a whyte, blacke, or greye fether: Thirdly, in setting on your fether,

# The schole of shootinge.

Folio .47.

ether whether it is pared or maner with a thicke rybbe, or a  
thinne rybbe (the rybbe is the hard quill which demothly ffor-  
ther) a longe fether better or a short, set on nere the woste, or  
farre from the woste, sed on stright, or somewhat bowntinge  
and whether one or two fethers runne on the bowe. Mouth-  
lye in coulunge or cheetunge, whether highe or lowe, whether  
somewhat swyne backed (I must vse shooters woodes) or sa-  
dle backed, whether rounde or square shayne: And whether  
a shaft at anye time ought to be plucked, and howe to be pluc-  
ked. P.H.I. Surely Toxophile, I thincke manye fetheris  
(although daylye they haue these chinges in vse) if they were  
asked sodenlye, what they could saye of a fether, they could  
not saye so much. But I pray you let me heare you moxe at  
large, expresse those chinges in a fether, the which you packed  
vp in so narroze a roume. And first whether any other thing  
maye be vsed for a fether or not. T.O.X. That was the firſte  
point in dede, and because there foloweth many after, I will  
þyce a pace over them, as dñe that had many a myle to ryde.  
Shaftes to haue had alwayes fetheris Plinius in Lattine, and  
Julius Pollux in Greke, do plainlye shewe, yet onlye the Ly-  
cians I reade in Herodotus to haue vsed shaftes without fef-  
thers. Onelye a fether is fit for a shaft for two causes, firſt be-  
cause it is leach weake to geue place to the bow, than because  
it is of that nature, that it will starte vp after the bowe. So,  
Plate, woode or bone can not serue, because they will not  
geue place. Againe, Clothe, Paper or Parchmente can not  
serue, because they will not rysse after the bowe, therfore a fe-  
ther is onlye meete, because it onlye will do both. Nowe to  
loke on the fethers of all maner of byrdes, you shall see some  
so lowe weeke and short, some so course, stoye and harde, and  
the ribbes so brickle, thyn & narrow, þt can neither be drawē,  
pared, nor yet well set on, that except it be a swanne for a dead  
shaft (as I knowe some good archers haue vsed) or a ducke  
for a flight which lastes but one shooþe, there is no fether but  
onlye of a goode þt hath all commodities in it. And trulye at a  
short buttie, which some man doþ vse, the Peacock fether doþ  
ſeldome keþe up the shaft eyther right or leuel, it is so rough  
and

# Toxophilus ad Bacum

¶. cito

and herre, so that manye men which haue taken them vp for  
gaynes, hath layde them downe agayne to purpos, thus for  
our purpose, the Goose is best fether, for the best shooter.  
P.H. And this is not so, for the best shoothes that ever was used  
other fether is. T.O.X. Ver aye you se cuminge in shootinge  
praye you who was that. D. bid. Hercules whiche had his shad  
tys fethered with Egles fetheres as Hesiodas doth say.  
T.O.X. Well as for Hercules, seing neither water nor land  
heauen nor hell, coulde scarce content him to abyde in, it was  
no manerise though selve poore goose fether coulde not please  
him to shoothe withal, and againe as for Egles they flye so hys  
and buildys so fare althat they be very harde to come by.  
Ver welfare the gentle goose whiche bringeth to a man euyn  
to his dooze so many exceeding commodities. For the goose is  
mans comfort in warres in peace slepinge & wakinge. What  
praise souuer is geuen to shootinge, the goose may chalenge  
the best part in it. Howe well doth he make a man fare at his  
table: Howe easelye dothe she make a man lyfe in his boord.  
How fitte euyn as her fethers be only for shootinge, so be her  
quilles fit onlye for wryting. P.H.I. Indede Toxophile that  
is the best praise you gaue to a goose yet, and surely I would  
haue sayde you had bene to blamie if you had ouely skippe it.

T.O.X. The Romaynes theron Prologe not so muche be-  
cause a goose with cryinge saued theyr Capitolum and heade  
toure with their golden. Jupiter as Propertius doth say very  
pretyly in this Verse,

Anseris & tutum voce fuisse Iouem.

I deft.

Theues on a night had stolne Jupiter, had a godde lost a schede:

Did make a golden goose and set her in the toppe of the Ca-  
pitolum, and appointed also the Centores to alow out of the  
common hutche pearly stipendes for the findinge of certaine  
Geese, the Romaynes did not I saye geue all this honour to  
a goose for good dede onylpe, but for other iudicis whiche  
come daily to a man by Geese, and surely if I shoulde declame  
in the praysle of anye maner of best lyynge, I woulde chose a  
goose..

Hesiodus. in  
Scuto. Her.

A goose.

Propertius.

Liuius. 1.  
Dec. 5.

# The Ychale of shootinge

Folio. 48.

goose. But þ geoose hath made vs see to farther from vnt mat-  
ter. Now sy ye haue heard how a fether must be had whiche shal  
a geoose fether bryte. It foloweth of a yong geoose und an olde,  
and the residue belonginge to a fether: whiche thinge I will  
shortlye course ouer: whereof, when you knowe the proper-  
ties, you may fitte your shaftes accordinge to your shootinge;   
which rule you must obserue in all other thinges to, because  
no one fashion or quantite can be fit for euerþ man, no more  
then a shooe or a doce can be. The olde geoose fether is stiffe &  
strange, good for awynde, and fittest for a ded shaft: þ yonger  
geoose fether is weake and syne, best for a swiste shaft, and it  
must be couled at the first cheertinge, somewhat bye, for with  
shooinge it wil lattle and faile very much. The same thinge  
(alchouȝ be not so muche) is to be considered in a geoose and a  
gander. A fewy geoose, even as her fleshe is blacker, steeper, &  
unholssomer, so is her fether for the same cause coursed slower  
and daunger, and therfore I haue heard very good fetherers  
say, that the second fether in some place is better then the pri-  
nion in other some. Betwixt þ winges is litle difference, but  
that you must haue diuers shaftes of one flight, fethered with  
diuer winges, for diuers wyndes: so if the wynd & the fether  
go bothe one waye, the shaft will be carped to muche. The pri-  
nion fethers as it hath the first place in the winge, so it hath þi  
first place in good fetheringe. You may knowit afore it be par-  
red, by a bought whiche is in it, and againe when it is colde, by  
the chinnesse aboue, and the thicknesse at the grounde, and al-  
so by the stynnes and fynesse whiche will carry a shaft better, far-  
ther and furthere, enen as a fine sable cloth doth shippe up wi-  
th. The colour of the fether is least to haue gardes, yet summe  
what to be loked on: for a good white you haue sometyme an  
ill greye. Yet surely it standeth with good reason to haue the  
cocke fether blacke or grey, as it were to gene a man warninge  
to nocke right. The cocke fether is called that whiche standeth  
aboue in right nocking, which if you do not obserue the other  
fethers must needes ryume on the bow, & so marre your shotte.  
And thus farre of the gooddesse & choyse of your fether: now  
foloweth the setting on. Wherein you must looke that your  
fethers

## Toxophilus. B. I. P.

24. folio 7

fether be not drawen for hastines; but parced even and streight  
with diligence. The fletcher dwelveth a fether when it hath  
but one swappet in with his knife, and then playneth it a li-  
tle, with rubbinge in over his knife. He parcth it when he can  
hath leysure and heede to make every part of the rybbe apt to  
stand streight, and even on upon the steele. This thinge is a ma-  
take not heede on, ye maye chaunce haue cause to saye so of his  
fletcher, as in dresinge of meate is commonlye sayde of Coo-  
kies: and that is, that God sendeth vs good fletchers; but the  
devil droughpe off letchers. If anye fletchers heard me say  
thus, they would not be angrye with me, except they were ill  
fletchers: and yet by reason, those fletchers too, wught rather  
to amende themselves for doinge ill, then be angrye with me  
for sayinge truth. The ribbe in a stiffe fether may be thinner,  
for so it will stande cleaner on: but in a weake fether you must  
leave a thicker ribbe, or els if the ribbe which is the founda-  
tion and grunde, wherein nature hath set every clesse of the  
fether, be taken to nere the fether, it must nedes follow, that þ  
fether shal faule, and dwoupe downe, even as anye herbe doth  
which hath his roote to nere takeit on to a spade. The length  
and shorthenesse of the fether, serueth for diuers shaftes, as a  
longe fether for a longe heaþy, or byg shaste, the shorte fether  
for the contrarype. Againe the shorte maye stande farther, the  
longer er the nocke. Your fether must stand almost streight  
on, but yet after that soþt, that it may turne rounde in flyinge.

And here I consider the wonderfull nature of shootinge,  
which standeth altogether by that fashion, which is most apt  
for quiche mouings, and that is by roundnesse. For first þ bow  
must be gathered rounde in drawinge it must come rounde  
compass, the stringe must be rounde, the steele rounde, þ bell  
nocke rounde, the fether shorne somewhat rounde, the shaste  
in flyinge, must turne rounde, & if it flye far, it flyeth a rounde  
compass. So eyther aboue or beneath a rounde compass, þina-  
nereth the flyinge. Moreover boþ the fletcher in makinge  
your shaste, and you in nockinge your shaste, must take heed þ  
two fletchers equally runne on the bow. For if one fether runne  
alone on the bow, it shall quicklye be worn, and shall not be  
able

# The schole of shootinge.

Folio. 49.

able to match with the other fethers, and againe at þ lowse,  
if the shaft be light, it will start, if it be heuye, it wsl hoble.  
And thus as concerninge settinge on of your fether. Nowe  
of coulinge.

To shere a shaft highe or lowe, must be as the shaft is, hea-  
uye or light, great or litle, longe or short the swyne backed fa-  
shion, maketh the shaft deader, for it gathereth more ayre than  
than saddle backed, and therfore the saddle backe is surer for  
daunger of wether, and fitter for smotche flyinge. Againe to  
shere a shaft rounde, as they were wont sometime to do, or af-  
ter the tryangle fashion, which is muche vsed nowe a dayes,  
both be good. For roundnesse is apt for flying of his owne na-  
ture, and all maner of triangle fashion, (the sharpe point go-  
ing before) is also naturallie apte for quicke entringe, and  
therefore sayth Cicero, that Cranes taughte by nature, ob-  
serue in flying a triangle fashion alwayes, because it is so apt  
to perce and go thorow the ayre withall. Lasse of all plucking  
of fethers is nought, for there is no suertye in it, therfore let  
euery Archer haue such shaftes, that he may both know them  
and trust them at euerye chaunge of wether. Yet if they must  
nedes be plucked, plucke them as litle as can be, for so shall  
they be hylle unconstant. And thus I haue knit vp in as short  
a roume as I could, the best fethers fetheringe and coulinge  
of a shaft. P H I. I thincke surely you haue so taken vp the  
matter with you, that you haue left nothinge behinde you.

Now you haue broughte a shaft to the head, which if it were  
on, we had done as concerninge all instrumentes belonginge  
to shootinge. T O X. Necessite the inuenter of all good-  
nesse (as all authours in a maner do saye) amonges all other  
thinges inuented a shaft head, first to sauе the ende from brea-  
kinge, then it made it sharpe to sticke better, after it made it  
of stronge matter, to last better: Last of all experiance & wise-  
domy, of men, hath brought it to such a perfittesse, that there  
is no one thinge so profitable, belonging to artillarye, either  
to strike a mans enemys sover in warre, or to shooote nerer the  
marke at home, then is a fitt head for both purposes. For if a  
shaft lacke a heade, it is worth nothinge for neyther vse.

De nat. deo.

G. i.

Thereo

## Toxophilus. B.

Therefore seinge heads be so necessarye, they must of necessitie, be wel looked vpon. Heads for warre, of longe time hath bene made, not onlye of diuers matters, but also of diuers fashions. The Troyans had heades of yron, as this Verse spoken of Pandarus, sheweth:

Iliados. 4

Vp to the pappe his string did he pull, his shaft to the hardeyron.

The Grecians had heads of brasse, as Vlysses shaftes were headed, when he slew Antinous, and the other wowers of Penelope.

Odyssi. 21.

Quite throughe a dore, slevve a shaft vwith a brasse head.

Iliados. 4.

It is playne in Homer where Menelaus was wosid of Pandarus shaftes, that the heedes were not glewed on, but tyed on with a string, as the Commentaryes in Greke plainly tel. And therfore shooters at that time vsed to carpe theyz shaftes wout heads, vntill they occupied them, & than set on an head as it appeareth in Homer the xxi. Booke Odyssi, where Penelope brought Vlysses bow downe amonges the gentlemē, which came on wowinge to her, that hee whiche was able to bende it and drawe it, might enjoy her, and afer her folowed a maybe sayth Homer, carpinge a bagge full of heades, both of yron and brasse.

Odyssi. 21.

Hero. Cliv. Polym.

The men of Scythia, vsed heads of brasse. The men of India vsed heads of yron. The Ethiopians vsed heads of hard sharpe stone, as both Herodotus and Pollux doth tell. The Germanes as Cornelius Tacitus doth saye, had theyz shaftes headed with bone, and manye countryes both of olde time and nowe, vsen heades of horne, but of all other yron & stele must nedes be the fittest for heades. Iulius Pollux calleth other wyse than we do, where the fetheres be the heade, and that whiche we cal the heade, he calleth the point.

Iu. Pol. i. 10.

Fashion of heades is diuers and that of olde time: two manner of arrowes heades sayth Pollux, was vsed in old time. The one he calleth ὄγυινος, describinge it thus, hauinge two pointes or barbes, lokinge backward to the stele and the fethers

# The schole of shootinge

Folio. 50.

shers, which surely we call in English a brode arrowe head or a swalowe tayle. The other he calleth γλωχις, hauinge .ii. pointes stretchinge forwarde, and this Englishmen do call a forkehead: both these two kindes of heads were vsed in Homers dayes, for Teucer vsed forked heades, sayinge thus to Agamemnon.

Eyght good shaftes haue I shot sith I came, ech one vwith a forke heade. Iliad. 8.

Pandarus heades and Vlysses heades were brode arrowe heades, as a man maye learne in Homer that would be curios in knowinge that matter. Hercules vsed forked heades, but yet they had thre pointes or forkes, when other mens had but two. The Parthians at that great battaile wher they flue riche Crassus and his sonne, vsed brode Arrowe heads, which stacke so soze þ the Romaynes could not pull them out againe. Commodus the Emperour vsed forked heades, whose fashyon Herodian doth liuely and naturallye describe, saying that they were like the shap of a newe mone wherewith he woulde smite the head of a birde and never misse, other fashyon of heades haue not I reade on. Our English heades be better in warre then eyther forked heades or brode arrowe heads. For first the ende being lighter they flee a great deele the faster, & by the same reason geueth a farre sozer stripe. Pea and I suppose if the same little barbes which they haue, were clene put awaye, they shold be farre better. For this euerye man doth graunt, þ a shaft as long as it flyeth, turnes, & whā it leaueth turning it leueth going any farther. And euery thing that enters by a turninge & boyinge fashion, the more flatter it is, the worse it enters, as a knife though it be sharpe yet because of þ edges, will not boore so well as a bodkin, for euerye rounde thing enters best & therefore nature, sayth Aristotle, made þ raine droppes rounde for quicke percinge the ayre. Thus, eyther shaftes turne not in flyinge, or els our flat arrow heades stop the shaft in entringe. P H I. But yet Toxophile to hold your communication a litle I suppose the flat head is better, both because it maketh a greater hole, & also because it stickes fast in. T O X. These two reasons as they be both true, so

Plutarchus  
in Crasso.

Herodia, 1.

## Toxophilus. B.

They be both nought. For first the lesse hoole, if it be deepe, is the worse to heale againe: whē a man shoothe at his enemy, he despeth rather that it should enter farre, then sticke fast. For what remedye is it I praye you for him that is smitten w a deepe wounde to pull out the shaft quicklye, except it be to hast his death spedelye: thus heades which make a litle hole and deepe, be better in warre, than those which make a great hole and sticke fast in. Julius Pollux maketh mention of certayne kindes of heades for warre which beare fyre in them, & scripture also speaketh somewhat of the same. Herodotus doth tell a wonderfull pollicy to be done by Xerxes what time he besieged þ great Tower in Athens: He made his Archers binde they þ shaftes heades about with tow, and than set it on fyre & shoote them, which thing done by many Archers set al the places on fyre, which were of matter to burne: & besydes that dased the men within, so that they knewe not whither to turne them. But to make an ende of all heades for warre, I woulde wythe þ the heade makers of Englande shoulde make their sheafe arrow heades more harder pointed then they be: for I my selfe haue seene of late such heades sett upon sheafe Arrowes, as the officers if they had seene them woulde not haue bene content withall.

Nowe as concerninge heades for prickinge, which is oure purpose, there be diuers kindes, some be blont heades, some sharpe, some both blonte and sharpe. The blont heades men vse because they perceyue them to be good, to kepe a lengthe withal, they kepe a good length, because a man pulleth them no further at one time than at another. For in feelinge the plompe ende alwayes equallie he maye losse them. Yet in a wynde, & against the winde þ weþer hath so muche power on the broude ende, þ no man can kepe no sure length, with such a head. Therfore a blont head in a caulme or downe a winde is very good, other wise none worse. Sharpe heads at the end w/out any shoulders (I cal þ the shoulder in a head which a mans finger shal feele afore it come to the point) wil perch quicklye through a winde, but yet it hath two discommodities, the one that it will keape no lengthe, it kepeth no length, because no man

Pollux 7.

Psalm. 7.

Hero. Vran.

# The schole of shootinge.

Folio. 51.

man can pull it certainlye as farre one time as at another : it is not drawnen certainly so far one time as at another, because it lacketh sholdringe wherewich as with a sure token a man might be warned whē to louse, & also because men are astrayd of the sharpe pointe for settinge it in the bowe. The seconde incomoditye is when it is lighted on the grounde, the small point shall not euerye time be in ieoperdie of hurtinge, which thinge of all other will soneſt make the shaft leſe the lengthe. Nowe when blunt heades be good to kepe a length withall, yet noug̃t for a wynde, sharpe heades good to perchē the we-ther withall, yet noug̃t for a length, certaine heade makers dwellinge in London, perceyuinge the commoditye of botbe kinde of heades ioyned with a discommoditye, inuented newe files and other instrumentes wherewith they broughtheades for prickinge to ſuch a perfitneſſe, that all the commodities of the two other heades ſhould be put in one heade without any discommodity at all.. They made a certaine kinde of heades which men call hie rigged, creased, or sholdred heads, or sil-uer ſpone heades, for a certaine likenesſe þ ſuche heades haue with þ knob ende of ſome ſiluer ſpones. These heads be good both to kepe a length withall, and alſo to perchē a wynde w-all. To kepe a length withall because a man maye certainlye pull it to the sholdring every ſhoote and no farther, to perch a wynde withal because the point from the ſhoulder foaward, breaketh the weſter as all other sharpe thinges doo. So the blunt ſhoulder ſerueth for a ſure length kepinge, the point alſo is euer fit, for a rougue & great weſter percinge. And thus muſche as ſhortly as I coulde as concerninge heades both for warre and peace. P M I. But is there no cunninge as concer-ninge ſetting on of the heade. I O X. Well remembred. But that point belongeth to fletchers yet you maye deſyre him to ſet your heade, full on, and close on. Full on is whan þ woode is bet harde vp to the ende or ſtoppinge of the heade, close on, is whan there is leſte woode on every ſyde the shaft, enoughe to fill the heade withall, or whan it is neyther to little nor yet to great. If there be anye fault in anye of theſe pointes, the heade when it lighteth on an harde ſtone or grounde will be in ieoperdie,

## Toxophilus. B.

ieoperdye, eyther of breakinge, or els otherwise hurtinge.  
Stopping of heades eyther with leade, or anything els, shal  
not neade now, because euery siluer spone, or shouldez head is  
stopped of it selfe. Shorte heades be better than longe: For  
first the louge heade is worse for the maker to fyle straight ch-  
passe euerye waye: againe it is worse for the fletcher to sette  
straight on: thirldye it is alwayes in more ieoperdye of brea-  
kinge, when it is on. And now I crowe Philologe, we haue  
done as concerninge all Instrumentes belonginge to shoo-  
tinge, which euery sere archer ought, to provide for himselfe.  
And there remayneth two thinges behinde, which be general  
or common to every man the Wether and the Marke, but be-  
cause they be so knit with shootinge straighte, or kepinge of a  
lengthe, I will referre them to that place, and nowe we will  
come (God willinge) to handle oure instrumentes, the thinge  
that every man desyreteth to do well. P H I. If you teache me  
so well to handle the instrumentes as you haue described the  
I suppose I shalbe an archer good enoughe. T O X. To  
learne any thing (as you know better than I Philologe) and  
speciallye to do a thinge with a mans handes, must be done if  
a man would be excellent, in his youthe. Yonge trees in Gar-  
dens, which lacke all sences, and beastes without reason, whē  
they be yonge, may with handlinge and teaching, be brought  
to wonderfull thinges.

And this is not onlye true in naturall thinges, but in artifi-  
ciall thinges to, as the potter most runningly doth cast his pot-  
tes whan his claye is soft and workeable, & waxe taketh print  
whan it is warine, and leathie weke, not whan clay and waxe  
be harde and olde: and cuen so, euerye man in his youth, both  
with witte and bodye is most apte and pliable to receiue anye  
cunninge that should be taught him.

This communication of teachinge youthe, maketh me to  
remember the right worshipfull and my singuler good mai-  
ster, Sir Humfrey V. Vingfeld, to whō next God, I ought  
to referre for his manifold benefites bestowed on me, the poore  
talent of learninge, which God hath lent me: and for his sake  
do I owe my seruice to all other of the name and noble house

# The schole of shootinge

Folio. 52.

of the VVingfeldes, both in worde and dede. This worshipfull man hath ever loued and vsed, to haue manye children broughte vp in learninge in his house amonges whom I my selfe was one. For whom at terme times he would bringe downe from London both bowe and shaftes. And when they shold playe he would go wth them himselfe into the feldes, & see them shoothe, and he that shotte fayest, shold haue the best bowe and shaftes, and he that shotte ill favouredly, shold be mocked of his fellowes, till he shotte better.

Would to God all Englande had vsed or would vse to lape the foundation, after the example of this worshipfull man in bringinge vp children in the Booke and the Bowe: by which two thinges, the hole common wealthe bothe in peace and warre is chieselye ruled and defended wthall.

But to our purpose, he that must come to this high perfectnes in shootinge which wee speake of, must needes beginne to learne it in his yowthe, the omittinge of whiche thinge in Englande, both maketh fewer shooters, and also everye man that is a shooter, shoothe worse than he mighte, if he were taught.

P H I. Euen as I knowe this is true which you saye, euen so Toxophile, you haue quight discouraged me, and drawē my minde cleane from shootinge, seinge by this reason no mane that hath not vsed it in his yowthe can be excellent in th. And I suppose the same reason would discourage many oþ mo, if they heard you talke after this sort. T O X. This tylinge Philologe, shall discourage no man that is wyse. For I wyl proue that wysdome maye wroke the same thinge in a man, that nature doth in a childe.

A childe by three thinges is broughte to excellencye: By Aptnesse, Desyre and Feare: Aptnesse maketh him pliable like waxe to be formed and fashioned, euen as a man woulde haue him. Desyre to be as good or better, than his fellowes: & Feare of them whom he is vnder, will cause him take greate labour and paine wth diligent heed, in learning any thinge, whereof procedeth at the last excellencye and perfectnesse.

A man maye by wysdome in learninge of any thinge, and speciallye to shoothe, haue thre like commodities also, where-

# Toxophilus. B.

By he may, as it were become yonge againe, and so attaine to excellencye. For as a childe is apt by naturall youthe, so a man by blyng at þ first weake bowes, farre vnderneath his strengþ, shalbe as pliable and readye to be taughte fayre shootinge as anye childe: and daylye vse of the same, shall both keepe him in fayre shootinge, and also at the laste bringe him to stronge shootinge.

And in stede of the seruent desyre, which prouoketh a child to be better than his felowe, let a man be as much stirred vp with shamefastnes to be worse than all other. And the same place that feare hath in a childe, to compel him to take paine, the same hath loue of shootinge in a man, to cause him forsake no labour, without which no man nor childe can be excellent. And thus whatsoever a childe maye be taught by Aptnesse, Desyre and Feare, the same thinge in shootinge, may a man be taught by weake bowes, Shamefastnesse and Loue.

And hereby you may se that that is true which Cicero sayth, that a man by hys selfe, may be brought to a newe nature. And this I dare be bound to saye, that anye man which will wisely beginne, and constaunce perseuer in his trade of learninge to shoote, shall attayne to perfectnesse therein. P H I. This compunctionation Toxophile, doth please me very well, and nowe I beleue that most generally and chiefelye youthe must be taugh to shoote, and secondarilye no man is debarred there frant except it be more throughte his owne negligence for because he will not learne, than anye disabilitye, because he can not learne. Therefore leinge I will be glad to folowe your counsel in chosinge my bowe and other instrumentes, and also am ashamed that I can shoote no better than I can, more ouer havinge such a loue towarde shooting by your good reasons to daye, that I will forsake no laboure in the exercise of the same, I beseeche you imagine that we had both bowe and shaftes here, and teache me how I should handle them, & one thinge I desyre you, make me as fayre an Archer as you can.

For this I am sure in learning al other matters, nothing is brought to the most profitable use, which is not handled after the most comelye fashion. As masters of fence haue no

stroke

# The schole of shootinge.

Folio. 55.

Stroke fitte eyther to hitte an other or elas to defende himselfe, which is not ioyned with a wonderfull comlinesse. A Cooke cannot choppe his herbes neyther quickly nor hansomly ex- cepte he kepe suche a measure with his choppinge knyues as would delight a man botch to see him and heare him.

Euery handye crafe man that workes besse for his owne profit, workes most semelye to other mens sighte. Agayne in buildinge a house, in makinge a shipp, euery parte the more hansomlye, they be ioyned for profit and laste, the more com- lye they be fashioned to euery mans sight and eye. Nature it selfe taught men to ioyne alwayes welfauourednes with pro- fitablenes. As in man, that ioynte or peice which is by anpe chaunce deprived of his comlinesse the same is also debarred of his use and profitablenesse.

And he that is google eyde and lokes a squinte bath both his countenaunce clene marred, and his sight sore blemished, and so in all other members like. Moreouer what tyme of þ yere bringeth most profit with it for manþ boso, the same also cou- recteth & decketh both earth and trees with most comlinesse for mans pleasure. And that tyme which taketh away the plea- sure of the grounde, carrieth with him also the profit of the grounde, as euery man by experieunce knoweth in harde and roughe winters. Some thinges there be whiche hath noð ther ende, but onelpe comlynnesse, as Payntinge, and Dau- singe. And vertue it selfe is nothinge els but comlynnesse, as all Philosophors do agree in opinion, therefore seinge that whiche is besse done in anye matters, is alwayes most cumlye done as both Plato and Cicero in many places do prove, daily experieence doth teache in other thinges, I pray you as I said before teache me to shooce at fayre, welfauouredly as you can ymagin. TO X. Trulve Philologe as you prove verye wel in other matters, the best shootinge, is alwayes the most com- lye shootinge, but this you knowe as well as I that Crassus sheweth in Cicero that as comlinesse is the chiese pointe, and most to be soughte for in all thinges, so comlynnesse onlye, can never be taughte by anpe Arte or craft. But mape be percey- ned well when it is done; not described well howe it shoulde

# Toxophilus. B.

be done. Yet neverthelesse to come to it there be manye  
wayes which wyse men hath assayed in other matters, as if  
a man woulde folowe in learninge to shoothe fayre, the noble  
paynter Zeuxes in paintyng Helena, whiche to make his I-  
mage bautiful did chose out v. of the fayrest maydes in all the  
countrye aboute, and in beholdinge them conceyued and drie-  
out such an Image that it farre exceeded all other, because the  
comlynnesse of them all was brought into one most perfitt com-  
liness : So likewylle in shootinge if a man woulde set before  
his eyes v. or vi. of the fayrest Archers that euer hee sawe  
shoothe, and of one leare to stande, of another to drawe, of an  
other to lowse, and so take of euerye man, what euerye man  
ould do best, I dare saye he shoulde come to such a comlynnesse  
as never man came to yet.

P H I. This is very well crulpe, but I pray you teache me  
somewhat of shootinge fayre your selfe. T O X. I can teache  
you to shoothe fayre, even as Socrates taughte a man ones to  
know God, for when he asked him what was God : nay sayth  
hee I can tell you better what God is not, as God is not ill,  
God is unspeakable, unsearchable and so forth : Euen like  
wyse can I sape of fayre shootinge, it hath not this discommo-  
ditye with it, nor that discommodye, and at last a man maye  
so shifte all the discommodities from shootinge that there shal  
be left nothinge behinde but fayre shootheing. And to do this  
the better you must remember howe that I coulde you when  
I described generallye the hole nature of shootinge that fayre  
shootheing came of these thinges, of standinge, nockinge, dya-  
winge, houldinge and lowsinge, the which I will go ouer as  
shortlye as I can, describinge the distcommodities that men  
commonlye use in all partes of their bodies, that you if you  
oulde in anye suche may knowe it and so go aboute to amende it.  
Faultes in Archers do exceede the number of Archers, which  
come with vse of shootinge withoutte teachinge. Use and cu-  
stome seperated from knowledge and learninge, doth not on-  
lye hurt shootinge, but the most weightye thinges in þ world  
besyde : And therfore I marueile much at those people which  
be the maintayners of vses withoutte knowledge hauinge no  
other

# The schole of shootinge

Folio, 54.

other woozde in theyz mounthe but this vse, vse, custome, custome. Suche men more wilfull than wyse, besyde other discommodityes, take all place and occasion from all amendent. And this I speake generallye of vse and custome. Whiche thinge if a learned man had it in hande that woulde applye it to any one matter, he might handle it wonderfullly. But as for shootinge, vse is the onylе cause of all faultes in it and therfore children moze easelye and soner may be taught to shooote excellently then men, because childrē may be caught to shooote well at the first, menne haue moze paine to unlearne their ill vses, than they haue laboure afterwarde to come to good shootinge.

All the discommodityes whiche ill custome hath grafted in Archers, can neyther be quickly pulled oute, nor yet sone reckened of me, there be so many. Some shooterb, his head forwarde as though he woulde byte the marke: an other staretb with his eyes, as though they shold flye out: An other wicketb with one eye, and lokech with the other: Some make a face with wrything theyz mouth & countenaunce so, as though they were doinge you wotte what: An other blereth oute his tongue: An other byteth his lippes: An other holdech his necke a wrye. In drawyng some set such a cōpassle, as though they woulde turne about, and blesse all the field: Other haue theyz hande now vp nowe downe, that a man can not decerne whereat they woulde shooote, an other waggeth þ upper ende of his bowe one waye, the neyther ende an other waye. An other will stand pointing his shaft at the marke a good while and by and by he will geue him a whippe, and aways oþ a man wittie. An other makech suche a wrestlinge with his gery, as though he were able to shooote no more as longe as he liued. An other draweth softlye to the middes, & by and by it is gone, you can not know howe.

An other draweth his shaft lowe at the b̄east, as though he woulde shooote at a rouing marke, and by & by he liftech his arme vp pricke heyght. An other makech a w̄inchinge with his backe, as though he a man pinched him behinde. An other coursch downe, and layeth out his buttockes, as though he shoulde

## Toxophilus. B.

Shoote at crownes. At other setteth forwarde his left legge, and draweth backe with heade and shoulders, as though hee pulled at a rope, or els were astrayed of the marke. Another draweth his shaft well, vntill within ii. fingers of the heade, and than he stayeth a litle, to loke at his marke, & that done, pulleth it vp to the heade and lowseth: which waye althoughe summe excellent shooters do vse, yet surelye it is a fault, and good mennes faultes are not to be folowed.

Some drawe to farre, some to short, some to stoulpe, some to quiclye, some holde ouer longe, some let go ouer lone.

Some sette theyz shaftes on the grounde, and fetcheth him upwarde. An other pointeth vp towarde the skye, and so bringeth him downewardes.

Ones I sawe a man which vsed a Bracer on his cheke, or els he had scratched all the skinne of the one syde, of his face, with his drawinge hande. An other I sawe, which at euerye shoote, after the loose, lifted vp his righte legge so farre, that he wasuer in leopordye of faulinge.

Some stampē forwarde, and some leape backward. Al these faultes be eyther in the drawinge, or at the loose: with manye other mo which you maye easelye perceyue, and so go aboute to annoyde them.

Now after ward whan the shaftes is gone, men haue manye faultes, which euill custome hath brought them to, and speciallye in cryinge after the shaft, & speaking wordes scarce honest for such an honest pastime.

Suche wordes be verye tokens of an ill minde, and manifest signes of a man that is subiecte to immeasurable affections. Good mennes carres do abhore them, & an honest man therfore will auoyde them. And besydes those which must needes haue theyz tongue thus walkinge, other men vse other faultes, as some will take theyz bowe and wypthe and winche it, to pull in his shaft, when it flyeth wyde, as if he drave a cart.

Some will geue two or three syrdes forwarde, daunsinge & hoppinge after his shaft, as longe as it flyeth, as though he were a madde man. Some which feare to be to farre gone, swyne backwardes as it were to pull his shaft backe.

Another:

# The schole of shootinge.

Folio . 55.

Another runneth forwarde, whan he feareth to be shot, hearinge after his armes, as though he woulde helpe his shaft to fly. An other wythes or runneth a syde, to pull in his shafe straight. One lifteh up his heele, & so holdeh his foote still, as longe as his shaft flyeth. An other casteth his arme backward after the lowse. And an other swynges his bowe about him, as it were a man with a staffe to make roume in a game place. And manye other faultes there be, whiche nowe come not to my remembraunce. Thus as you haue hearde, many Archers with marringe their face and countenaunce, wþtþ other partes, of their bodye, as it were men that shold daunce antiques, be farre from the comelye porce in shooting, which he that would be excellent must looke for.

Of these faultes I haue verye manye my selfe, but I talke not of my shootinge, but of the generall nature of shootinge. Now ymagen an Archer that is cleane without al these faultes & I am sure every man would be deliced to se him shooote.

And althoughe such a perfite cumlynnesse cannot be expresseid with anye precepte of teachinge, as Cicero and other learned men do say, yet I wil speake (according to my litle knowledge) that thinge in it, whiche if you folowe, althoughe you shall not be without fault, yet your fault shall neyther quicklye be perceyued, nor yet greatly rebuked of them that stande by. Standing, nocking, drawing, holding, lowssinge, done as they shold be done, make fayre shootinge.

The first point is whan a man shoulde shooote, to take such footinge and standinge as shall be both cumlye to the eye and profitable to his vse, setting his countenaunce & all the other partes of his body after such a behauour and yort, that both al his strength may be employed to his owne most auantage, and his shooote made and handled to other mens pleasure and de lyte. A man must not go to hastely to it, for that is rashnesse, nor yet make to muche to do about it, for that is curiosite, þ one foote must not stande to far from the other, least he stoupe to muche which is vnsemelye, nor yet to nere together, leasste he stande to streyghe vppz, for so a man shall neyther vse his strength well, nor yet stande stedfastlye.

Standinge.

The

## Toxophilus. B.

The meane betwixt both must be kept, a thinge more pleasant to behoulde when it is done, than easye to be taught how it shoulde be done.

### Nockinge.

To nocke well is the easiest pointe of all, and therein is no cunninge, but onlye dyligence heede geuinge, to set his shaft neyther to hys nor to lowe, but euen streight ouerwharte his bowe. Unconstant nockinge maketh a man leese his lengthe. And besydes that, if the shaft hande be hys and the bowe hand lowe or contrarype, bothe the bowe is in ieoperdye of breaking, and the shaft, if it be litle, will start: if it be greate it will hoble. Nocke the cocke fether upwarde always as I tould you when I deseribed the fether. And be sure always that your stringe slip not out of the nocke, for than all is in ieoperdye of breakinge.

### Drawinge.

Drawinge well is the best part of shootinge. Men in oulde time vsed no other maner of drawinge than we do. They vsed to draw lowe at the brest, to the right pappe and no further, and this to be true is plaine in Homer, where he describeth Pandarus shootinge.

### Iliad. 4.

Vp to the pap his stringe did he pull, his shaft to the hard heade.

The noble women of Scythia vsed the same fashion of shootinge lowe at the brest, and because they left pappe hindered they shooting at the lowe they cut it off whē they were yong, and therefore they be called in lacking the pap Amazones. Nowe a daye contrary wyse we drawe to the righte eare and not to the pappe. Whether the olde waye in drawinge low to the pappe, or the new waye to drawe a loft to þeare be better, an excellente wryter in Greke called Procopius doth saye his minde, shewinge that the olde fashion in drawinge to the pap was nougote of no pithe, and therfore sayth Procopius: is Artillerye dispraysed in Homer whiche calleth it, Σιλοερον. I. Weake and able to do no good. Drawinge to the eare hee mayseth greatly, whereby men shoothe both stronger and longer: drawinge therefore to the eare is better than to drawe at the brest. And one thinge commeth into my remembraunce yowle Philologe when I speake of drawinge, that I never redde of:

# The schole of shootinge

Folio, 56.

redde of other kinde of shootinge, than drawinge with a mans  
hand eyther to the breste or eare: This thinge haue I sought  
for in Homer, Herodotus, & Plutarch, & therfore I marueile  
howe Crosbowes came first vp, of the which I am sure a man  
shall finde little mention made on anye good Authour. Leo  
the Emperour would haue his souldiours drawe quicklye in  
warre, for that maketh a shaft flye apace. In shootinge at the  
prickes, hastye and quicke drawinge is neyther sure nor yet  
cumlye. Therefore to drawe easelye and vniformelye, that is  
for to say not wagginge our hand, now upward, now downe-  
ward, but alwayes after one fashion vntill you come to the  
rigge or sholdringe of the heade, is best bothe for profite and  
seemeliness. Holdinge muste not be longe, for it bothe put-  
teth a bow in ieoperdy, & also marreth a mans shoote, it must  
be so litle that it maye be perceyued better in a mans minde  
when it is done, than seene with a mans eyes when it is in do-  
inge. Lowsinge must be muche like. So quicke and harde  
that it be without all girdes, so soft and gentle that the shaft  
flye not as it were sent out of a bowcase. The meane betwixt  
both, which is perfite lowsinge is not so harde to be folowed  
in shootinge as it is to be described in teachinge. For cleane  
lowsinge you must take heed of hittinge anye thinge aboute  
you. And for the same purpose Leo the Emperour woulde  
haue all Archers in warre to haue both theyr heades pouled,  
and theyr beardes shauen least the heere of theyr heads should  
stoppe the sighte of the eye, the beere of theyr beards hinder  
course of the stringe. And these preceptes I am sure Philo-  
logie if you folowe in standinge, nockinge, drawing, holding,  
and lowsing, shall bring you at the last to excellent sayre shoo-  
tinge. P H I. All these thinges Toxophile although I both  
nowe perceyue them chorowlye, and also wyll remembur the  
diligentlye: yet to morowe or some other day when you haue  
leasure we wyll go to the prickes, and put them by lytle and  
lytle in experiance. For teachinge not folowed, doeth euuen as  
muche good as Bookes never loked vpon. But nowe seinge  
you haue caught me to shoote sayre, I praye you tell me some-  
what, howe I shoulde shoote neare leasste that prouerbe  
nighe

Crosbowes

Holdinge,

Lowsinge.

## Toxophilus. B.

might be sayde iustlye of me sometime. He shoothes like a gentle man sayre and farre of. T O X. He that can shooote sayre, lacketh nothing but shooting streight and keeping of a length whereof commeth hittinge of the marke, the ende bothe of shootinge and also of this our communication. The handling of the wether and the marke because they belongethe to shooting streight, and kepinge of a lengthe, I wil ioyne them together, shewinge what thinges belongethe to keepinge of a lengthe, and what to shootinge streight,

Wynnde and  
wether.

The greatest enemye of shooting is the Wynde and þ Wether, whereby true kepinge a lengthe is chieffelye hindered. If this thinge were not, men by teachinge might be broughte to wonderfull neare shootinge. It is no marueil if the little poore shaft beinge sent alone, so highe in the ayre, into a great rage of wether, one winde tossinge it that waye, another this waye, it is no marueil I saye though it leese the length, and misse that place where the shooter had thought to haue found it. Greater matters than shootinge are vnder the rule & will of the wether, as in saylinge on þ sea. And likewyse as in saylinge, the chiefe point of a good master, is to know the tokenes of chaunge of wether, the course of the wyndes, that thereby he may the better come to the Hauen: euen so the best proper-  
tyme of a good shooter, is to knowe the nature of the windes, w him and against him, and thereby he maye the nerer shoote at his marke. Wyse maysters whan they cannot winne the best Hauen they are glad of the next: Good shooters also, that can not whan they woulde hit the marke, will labour to come as nigh as they can. All thinges in this worlde be vnperfite and unconstant, therfore let euerye man acknowledge his owne weakenesse, in all matters greate and small, weightye & me-  
rype, and glorifye him, in whom onlye perfite perfitesse is. But now sir, he that will at all aduentures vse the seas, knowinge no more what is to be done in a tempest than in a caulme, shal soone become a marchaut of Eele skinnes: So that shoo-  
ter whiche putteth no difference, but shoothe in all a like, in roughe wether and sayre, shal always put his winninges in his eyes.

Licle

# The Schole of shootinge.

Folio. 37.

Little boates and chinne boordes, cannot endure the rage of a tempest. Cleake bowes, and lighte shaftes cannot stande in a roughe wynde. And likewise as a blind man which shold go to a place where he had never bee ne afors, that hath but one straight waye to it, & of eyther syde booles and pittes to faule into, now fauleth into this boole and than into that boole, and never commeth to his journey ende, but wandereth alwayes heare and there, further & further of: So that Archer which ignorantly shooteth considering neyther sayre nor soule, standinge nor nockinge, fether nor head, drawinge nor lowinge, nor any compasse, shall alwayes shooote shorte and gone, wyde and farre of, and never come neare, except perchaunce he stalle sometime on the marke. For ignorance is nothing els but mere blisomesse.

A maister of a shipp first learneth to know the cunninge of a tempest, the nature of it, and howe to behauie himselfe in it, eyther wch chaunginge his course, or pulling downe his hycoppes and vrode sayles, being glad to eschue as muche of þ wetter as he can: Euen so a good Archer will first wch diligentise and marking the wetter, learne to know the nature of the winde, and wch wisedome, will measure in his minde, how much it wil alter his shooote, eyther in lengch kepinge, or els in streight shootinge, and so wch chaunging his standing, by taking an other shaft, che which he knoweth perficely to be fitter for his purpose, eyther because it is lower fethered, or els because it is of a better wyng, will so handle wch discre-  
tion his shooote, that he shall seeme rather to haue the wetter vnder his rule, by good heed geuinge, than þ wetter to rule his shaft by any sodaine chaunginge.

Therefore in shooting there is as much difference betwixt an Archer that is a good wetter man, and an other that knoweth and marketh nothinge, as is betwixt a blinde man, and he that can see.

Thus as concerninge the wetter, a perfite Archer muste still learne to knowe the sure flighte of his shaftes, that he may be bound alwayes, to trust them, than must he learne by dailye experiance al maner of kindes of wetter, the tokens of

## Toxophilus. B.

it, whan ic will come, the nature of it whan ic is come, the diversitie & alteringe of it, whan ic chaungech, the decrease and diminishinge of it, whan ic ceaseth. Thirdlye these thinges knownen, and euery shoote diligently marked, than must a man compare alwayes, the wether and his footinge together, and with discretion measure them so, that whatsoeuer the wether shall take away from his shoote the same shall iust footing restore againe to his shoote. This thinge well knownen, & discretelye handeled in shootinge, bringeth more profit and commendation and praise to an Archer, than any other thinge besides. He that would know perfectly the wynde and wether, must put differences betwixt times. For diuersity of tyme causeth diuersity of wether, as in the whole yere, Spriyngtime, Sommer, Faule of the leafe, and Winter; Likewise in one daye, Morninge, Moonetyde, After noone, & Eventyde, both alter the wether, and chaunge a mans bow with the strenght of man also. And to knowe that this is so, is enough for a shooter and artillerie, and not to serche the cause, why it shoulde be so: which belongeth to a learned man and Philosophie.

In consideringe the tyme of the yere, a wise Archer wil follow a good Shipman. In Winter and roughe wether, smal bootes and litle pinkes forsake the seas: And at one time of the yere, no Gallies come abrode: So likewise weake Archers, usynge small and holome shaftes, with bowes of litle picche, muste be content to geue place for a time. And this I do not say, eyther to discourage any weake shooter: For like wise, as theris no shipp better than Gallies be, in a soft and a caulme sea, so no man shooteth cumlier or nerer his marke, than some weake Archers doo, in a fayre and cleare daye.

Thus every Archer must know, not onlye what bowe and shaftes fitteth for him to shoote withall, but also what tyme & season is best for him to shoote in. And surely, in al other matters to, amoung all degrees of men, there is no man whiche doth any thinge eyther more discretelye for his commendac-  
tion, or yet more profitable for his aduantage, than he whiche will knowe perfisely for what matter and for what tyme he is most apt and fitt.

# The scbole of shootinge.

Folio. 55.

If men woulde go about matters which they shoulde noȝt be  
fit for, nor such thinges which wilfully they desyre & yet be  
unfit for, verelye greater matters in the common wealth th<sup>t</sup>  
shooting should be in better case than they be.  
This ignorancye in men whiche knowe not for what time, and  
to what thing they be fitte, causeth some wylle to be riche, soȝ  
wh<sup>t</sup> it were better a great deale to be poore: other to be med-  
linge in euerye mans matter, soȝ whom it were more honeste  
to be quiete and still. Some to desire to be in þ Court, whiche  
be boȝne and be fitter rather for the carre. Some to be mai-  
sters and rule other, whiche never yet began to rule themselves:  
some alwayes iangle and caulk, whiche rather shoulde heare  
and kepe silence. Some to teach, whiche rather should learne.  
Some to be priestes, whiche were fitter to be clearkes. And  
this peruerse iudgemente of the worlde, when men measure  
theimselues a misse, bringeth much misorder & great vnseme-  
lynnesse to the hole bodye of the common wealthe, as if a man  
should weare his boose upon his heade, or a woman go with a  
sworde and a buckeler, every man woulde take it as a greate  
vncumlynnesse althoughe it be but a tryſle in respecte of the o-  
ther. This peruerse iudgement of men hindereth nothing  
so much as learninge, because commonly those that be unfit-  
test for learninge, be chieſelye set to learninge.

As if a man nowe a dayes haue two sondes, the one impo-  
tent, weke, sicklye, lispinge, stuttinge, and stameringe, or ha-  
vinge anye mishape in his bodye: what dothe the father of  
suche one commonlye saye? This boy is fit for nothirȝe els,  
but to set to learning and make a priȝt of, as who would say,  
the outcastes of the worlde, hauirȝe neyber countenaunce,  
tongue nor witte (for of a peruerse bodye commeth common-  
lye a peruerse minde) be good enoughe to make those men of,  
which shalbe appointed to preache Gods holy worlde, and mi-  
nister his blessed Sacramentes, besides other most weightye  
matters in the common wealthe put offtimes, and worshiply  
to learned mennes dyscretion and charge: whan rather suche  
an office so highe in dignite, so godlye in administration,  
ould be committed to no man, whiche should not haue a cou-

# Toxophilus. B.

tenaunce full of cumlinesse to allure good men, a bodye full of manlye authoritye to feare ill men, a witte apt for all learninge wþch tongue and voyce, able to perswade all men. And althoughe few such men as these can be founde in a common wealthe, yet surelye a godlye disposed man, will bothe in his minde thincke fit, and with all his studye labour to gette such men as I speake of or rather better, if better can be gottē for such an hþe administration, which is most properly appointed to Gods owne matters and businesses.

This peruerse iudgemente of fathers as concerning the fitnesse & busynesse of theyþ chylđren causeth the commō wealth haue many vnsit mynisters: And seinge that mynisters be, as a manne woulde saye, instrumentes wherewich the common wealth doth worke all her matters withall, I marueile how it chaunceth that a poore shoomaker hath so much witte, that he will prepare no instrumente for his science neyther knyfe nor aule, nor nothinge els which is not verye fit for him: The common wealth can be contente to take at a sonde fathers hande, the ristrasse of the worlde, to make those instrumentes of, wherewithall she shoulde woijke the hiest matters vnder Heauen. And surelye an aule of leade is not so vnyprofitable in a shomakers shoppe, as an vnsit minister, made of groose metell, is unseemelye in the common wealthe. Fathers in olde tyme among the noble Persians might not do with theyþ chylđren as they thought good, but as the iudgement of the common wealthe alwayes thoughte best. This faulte of fathers bringeth vnyweare a þicke with it, to the greate desformitye of the common wealthe: and here surely I can prayse gentlewome which haue alþ eyen at haunde theyþ glasses, to see if any thing be amisse, and so will amende ic, yet the common wealthe haþ vnging the glas of knowledge in euery mans hande, doth see such vncumlines in it: & yet winketh at it. This fault and maþ vye suche like, might be soone wyped away, if fathers would bestowe theyþ chylđren on that thinge alwayes, wherewnto nature hath ordyned them most apte and fitte. For if youth be grafted streighte, and not awyue the hole common wealth will floppshe therafter. When this is done, thanne muste euerye

# The schole of shootinge

Folio. 59.

euery man beginne to be moxe readye to amende himselfe,  
than to checke another, measuringe they matters with that  
wyse prouerbe of Apollo, Know thy selfe: that is to saye,  
learne to knowe what thou art able, fitt, and apte unto, and  
folowe that. This thing shold be both cumlye to the com-  
mon wealthe, and moxte profitable for euery one, as doth ap-  
peare verye well in all wyse mennes deedes, and speciallye to  
turne to our communication againe in shootinge, where wise  
Archers haue alwayes they instruments fit for they strenght,  
and wayte euermore such time and wether, as is most agree-  
ble to their gerte. Therefore if the wether be to soore, and unsit  
for your shootinge, leauie of for that daye, and wayte a better  
season. For he is a foole that will not go, whom necessity app-  
ueth. P H I. This communicatiō of yours pleased me so wel  
Toxophilic, that surelye I was not hastye to call you, to des-  
cribe forth the wether but wych all my hart would haue suffis-  
ted you yet to haue stande longer in this matter. For these  
thinges touched of you by chaunce, and by the waye, be farre  
aboue the matter it selfe, by whose occasion the other were  
brought in. T O X. Weightye matters they be indeede, and  
fitte both in an other place to be spoken: and of an other man  
than I am, to be handled. And because meane men must med-  
dle with meane matters, I wyll go forward in describinge þ  
wether as concerninge shootinge: and as I tolde you before,  
In the hole yere, Spring time, Sommer, Faule of the lase,  
and Winter: and in one daye, Morninge, Moone time, After  
noone, and Euentide, altereth the course of the wether, the  
pyth of the bowe, the strenght of the man. And in euerye one  
of these tymes the wether altereth, as sometime windye, som-  
etime cauline, sometime clodye, sometime cleare, sometime  
hot, sometime cold, the wynd sometime moistye and thicke,  
sometime drye and smoth. A little winde in a moistye day, stop-  
peth a shalfe more than a good whiskyng wynde in a cleare  
daye. Mea, and I haue seene whan there hath bene no wynde  
at all, the ayre so mistye & thicke, that both the markes haue  
bene wonderfull great. And ones, whan the plague was in  
Cambridge, the downe wynd twelue score marke for the space

## Toxophilus. B.

al three weekes, was xiii. score and an halfe, & into the wynd,  
beinge not very great, a great deale aboue. xiiii. score.

The wynde is sometime plaine by & downe, which is com-  
monlye most certaine, and requyeth least knowledge, wher-  
in a meane shooter w meane geare, if he can shoote home, may  
make best shifte. A syde wynd tryeth an Archer and good gere  
very much. Sometime it bloweth a loft, sometime hard by  
the grounde: Sometime it bloweth by blastes, and sometime  
it continueth all in one: Sometime full syde wynd, sometime  
quarter with him and more, and likewyse against him, as a  
man wþch casting up light grasse, or els if he take good heed,  
shall sensibylē learne by expeirience. To see the wynde, with a  
mans eyes, it is vnpossible, the nature of it is so syue, and sub-  
tile, yet this expeirience of the wynde had I ones my selfe, and  
that was in the great snowe that fell. iii. yeares agoe: I rode  
in þ byre way betwixt Topcliffe vpon Swale, & Borow bridge,  
the way beinge somewhat troden afoxe, by waye sayring in. The  
fieldes on both sydes were playne and laye almost yeaþ  
deepe with snowe, the night before had beene a litle frost, so  
that the snowe was harde and crusted aboue. That morninge  
the Sunne shone bright and cleare, the wynd was whisteling  
a loft, & sharpe according to the time of the yere. The snow  
in the hye waye laye lowe and troden wþch horse feete: so as  
the wynde blewe, it toke the lowe snowe with it, and made it  
so slide vpon the snowe in the fielde which was harde & crusted  
by reason of the frost ouer nighte, that therby I might see ve-  
ry well, the whole nature of the wynde as it blewe that daye.  
And I had a greate delyte & pleasure to marke it, which ma-  
keteth me nowe farre better to remember it. Sometime the  
wynde would be not past. ii. yardeþ byde, & so it would carry  
the snow as far as I could see. Another time the snow would  
blowe ouer halfe the fielde at ones. Sometime þ snow would  
comble softly, by & by it would flye wonderful fast. And this  
I perceyued also that the winde goeth by stremes, and not  
hole together. For I shold see one streme with in a scope  
a me, than then the syace of two score no snowe would flyre,  
but after somuche quantiteþ of grounde, an other streme of  
snow

# The schole of shootinge.

Folio. 60.

snowe at the same veryc tyme shoulde be carped like wyse, but not equallye. For the one woulde stande still when the other flew a pace, & so continue sometime swifeler sometime sloweler, sometime broder, sometime narrower, as far as I could see. Nor it fleshe noe streighte, but sometime it crooked this waye sometime that waye, and sometime it ran round about in a compasse. And sometime the snowe woulde be lyft cleane from the ground up to the ayre, and by and by it would be all clapt to the ground as though there had bene no wynd at al, streight waye it would rysse and flye againe.

And that which was the most marueil of all, at one time it drifftes of snow fleshe, the one out of the West into the East, the other oute of the North into the East: And I sawe two wyndes by reason of the snow the one Crosse ouer the other, as it had bene two hpe wayes. And agayne I shold heare þ windes blow in the ayre when nothinge was styrred at the grounde. And when all was still where I roade, not verre farre from me the snowe shoulde be lifted wonderfullye. This experiance made me more maruile at the nature of the wynde, þt it made me cunninge in the knowledge of the wynde: but yet thereby I learned perfitelye þt it is no maruele at all though men in wynde lease theyr length in shootinge, seinge somany wayes the wynde is so variable in blowinge.

But seinge that a maister of a shyppe, be he never so cunninge, by the vncertainty of the wynde, leeseth manye tymes both lyfe and goodes, surelye it is no wonder, though a right good Archer, by the selfe same winde so variable in his owne nature, so vnstable to our nature, leese many a shooote & game.

The more vncertaine and deceyuable the wynd is, the more heed must a wyse Archer geue to know the gyles of it. He that doth mistrust is seldom begiled. For although therby he shall not attayne to that which is best, yet by these meanes he shal at last auoyde that whiche is worst. Besyde al these kindes of wyndes you must take heed if you see anye cloude appeare and gather by litle and litle against you, or els if a shoure of rayne be lyke to come upon you: for than both þt propynge of the weather and the thickinge of the ayre increaseth

## Toxophilus. B.

the marke, when after the shewe all thinges are contrarye cleare & caulme, and the marke for the most part new to begin againe. You must take heede also if euer you shoote where one of the markes or bothe standes a lytle shorte of a hye wall, for there you maye be easlye be gyled. If you take grasse & caste it vp to see howe the winde stands, many tymes you shall suppose to shoote downe the wynde, when you shoote cleane against þ wynde. And a good reason why. For the wynd which commeth in dede against you, reddundeth backe agayne at þ waule, and w'ylleth backe to the pricke and a little farther & than turneth againe, euen as a vehement water doth against a rocke or an hye brye which example of water as it is more sensiblē to a mans eyen, so it is never a whitte the truer than this of the wynde. So that the grasse caste uppe shall flee that waye which in dede is the longer marke and deceyue quicklye a shooter that is not ware of it.

This exerience had I ones my selfe at Norwytche in the Chapell field within the waules. And this way I vsed in shootinge at those markes. When I was in the mydde way betwixt the markes which was an open place, there I toke a shere or a lytle lighte grasse and so as well as I coulde,learned howe the wynde stode, that done I went to the pricke as fast as I could, and according as I had found the wynde whē I was in the midde way, so I was sayne than to be content to make the best of my shoote that I could. Euen such an other exerience had I in a maner at Yorke, at the prickes, lyngē betwixt the castell and Ouse syde. And although you simple Philologe, to heare me tel myne owne foudnes: yet seing you wil nedes haue me teache you somewhat in shootinge, I must nedes somtyme tell you of myne owne exerience, and the better I may do so, because Hippocrates in teaching Physicke, useth verye minche the same waye. Take heede also when you shoote neare the sea coast, although you be two or thre myles from the sea, for there diligent marking shall espye in þ most cleare daye wonderfull chaunginge. The same is to be considered lykewyse by a ryuer syde specially if it ebbe and flow, where he that taketh diligence heede of the tyde and weather,

shall

## The schole of shootinge

Folio. 61.

shal lighelpe take awaie all that he shoothe so. And thus of the nature of wyndes and wether accordinge to my marking you haue hearde Philologe : and hereafter you shall marke farre mo your selfe, if you take heed. And the wether thus marked as I tolde you afore, you must take heed of your standinge, that thereby you may winne as much as you shal loose by the wether. P H I. I see wel it is no matuerile though a man misse many times in shootinge, seinge the wether is so vncoustant in blowinge, but yet there is one thing whiche many archers vse, that shall cause a man haue lesse nedē to marke the wether, and that is Ame geuinge. T O X . Of geuinge Ame, I cannot tell wel, what I shold saye. For in a straunge place it taketh awaie all occasion of soule game, which is the onelye prayse of it, yet by my iudgement, it hindreth the knowledge of shooting, and maketh men moe negligent: the which is a dispraise. Though Ame be geuen, yet take heed, for at an other mans shooote you can not wel take Ame, nor at your owne wether, because the wether will alter, euē in a minute, and at þ one marke and not at the other, and trouble your shaftes in the ayre, when you shall perceyue no wynde at the grounde, as I my selfe haue seene shaftes tumble a lost, in a very fayre daye. There maye be a fault also, in drawinge or lowlinge, and many thinges mo, whiche altogether, are requyred to kepe a full length. But to go forwarde the next point after the markinge of your wether, is the takinge of your standing. And in a syde winde you must stande somewhat crosse into the winde, for so shall you shooote the surer. When you haue taken good footing, þā must you loke at your shaft, that no earth, nor weete be left vpon it, for so shold it leese the length. You must loke at the head also, least it haue had any stripe, at the last shooote. A stripe vpon a stone, many times will bothe marre the head, croke the shaft, & burt the fether, wherof the least of them al, will cause a man leise his lengthe. For suche thinges whiche chaunce every shooote, manye Archers vse to haue some place made in theyȝ coate, fit for a little fyle, a stone, a Hunfyshskin, and a clothe to dresse the shaft fit againe at all needes. This must a man loke to euer when he taketh vppe his shaft.

And

## Toxophilus. B.

And the heade maye be made to sinowthe, which will cause it  
sye to farre: when your shaft is fitte, than must you take your  
bowe euē in the middes or els you shal both leesse your length,  
and put your bowe in ieaperdye of breakinge. Nocking iust  
is next, which is much of the same nature. Then drawe equal-  
lye, lowse equallye, with houldinge your hande euer of one  
height to kepe true compasse. To looke at your shaft heade at  
the lowse, is the greatest helpe to kepe a lengthe that can be,  
which thing yet hindreth excellente shootinge, because a man  
can not shooote streight perfislye except he looke at his marke:  
if I shoule shooote at a line and not at the marke, I would al-  
wayes looke at my shaft ende, but of this thinge some what af-  
terwarde. Nowe if you marke the wether diligentlye, kepe  
your standinge iustlye, hould and nocke truly, drawe & lowse  
equallye, and kepe your compasse certaintlye, you shall never  
missle of your lengthe, P H I. Then there is nothing behinde  
to make me hit the marke but onlye shootinge streight.

T O X. No trulye. And first I will tel you what shiftes Ar-  
chers haue founde to shooote streight, than what is þ best way  
to shooote streight. As the wether belongeth speciallye to kepe  
a lengthe (yet a syde winde belongeth also to shooote streight)  
even so the nature of the pricke is to shooote streigthe. The  
lengthe or shaptnesse of the marke is alwayes vnder the rule  
of the wether, yet somewhat there is in the marke, worthie to  
be marked of an Archer. If the prickes stande of a streigthe  
plaine grounde they be the besste to shooote at. If the marke  
stande on a hil: syde or the grounde be unequall with pitces &  
turning wayes betwixt the markes, a mans eye shall thincke  
that to be streigthe which is crooked. The experiance of this  
thinge is seene in paintinge, the cause of it is knownen by lear-  
ninge. And it is enough for an Archer to marke it and take  
heed of it. The chiefe cause whye mē can not shooote streight,  
is because they looke at theyz shaft: and this fault commeth be-  
cause a man is not taughte to shooote when he is yonge. If he  
learne to shooote by himselfe hee is afraide to pull the shaft  
through the bowe, and therfore loketh alwayes at his shaft:  
þt vse confirmeth this fault as it doth many mo. And men

conty-

# The schole of shootinge.

Folio .52.

continue the longer in this fault because it is so good to kepe a lengthe withall, and yet to shooote streighte, they haue inuentioned some wayes to espye a tree or a hill beyond the marke, or els to haue some notable thing betwixt the markes: & ones I saw a good archer which did cast of his gerte, and layed his quiner with it, euен in the midwaye betwixte the prickes. Some thought he did so for sauuard of his gerte: I suppose he did it to shooote streight withall. Other men vse to espye some marke almost a bowe wyde of the pricke, & than go aboue to kepe himselfe on the hand that the pricke is on, whiche thinge how muche good it doth, a man will not beleue, that doth not proue it. Other and those verye good Archers in drawinge, loke at the marke vntill they come almost to the heade, than they loke at their shaft, but at the verye lowse, with a seconde sight they finde their marke againe. This waye & all other afoore me rehersed are but shiftes & not to be folowed in shooinge streight. For having a mans eye alwaye on his marke, is the onlye waye to shooote streighte, yea & I suppose sorelye and easye a waye if it be learned in youth and confirmed with vse, that a man shall never misse therein. Men doubt yet in looking at the marke what waye is best whether betwixt the bow and the stringe, aboue or beneath his hande, and manye wayes inoo: yet it maketh no greate matter which waye a man loke at his marke if it be ioyned with conulyne shooting. The diversite of mens standing and drawing causeth diuers men loke at their marke diuers wayes: yet they all leade a mans hande to shooote streight if nothinge els stoppe. So that cunlynnesse is the onlye iudge of best lookinge at the marke. Some men wonder whye in castinge a mans eye at the marke, the hande shoulde go streighte: Surelye if he considered the nature of a mans eye, bee woulde not wonder at it: For this I am certayne of, that no seruaunt to his maister, no child to his fater is so obedient, as euerye toynte and peice of the boode is to do what soever the eye biddes. The eye is the guide, theruler and the succourer of all the other partes. The hande, the foote and other members dare do nothinge without the eye, as doth appeare on the right and darske corners.

The

## Toxophilus. B.

The eye is the very tongue wherewich witte and reason doth speake to everye parte of the bodye, and the witte doth not so loone signifye a thinge by the eye, as every part is redpe to folowe, or rather preuent the bidding of the eye. This is plaine in manye thinges, but most evident in fence and feigting, as I haue heard men saye. There euery parte standinge in feare to haue a blowe, tunnes to the eye for helpe, as yonge childre do to the mother: the foote, the hande, and all waytech vpon the eye. If the eye bid the hand eyther beare of or smite, or the foote eyther go forward, or backward, it doth so: And that which is most wonder of al the one man lokinge stedfastlye at the other mans eye and not at his hand, wil, euen as it were, rede in his eye wher he purposeth to smyte next, for the eye is nothinge els but a certaine windowe for wit to shooce out her heade at.

This wonderfull worke of God in makinge all the mem bers so obedient to the eye, is a pleasant thinge to remember and loke vpon: therefore an Archer may be sure in learninge to loke at his marke when hee is yonge, always to shoots streight. The thinges that hinder a man whiche looketh at his marke, to shoote streighte, be these: A side winde, a bowe ey ther to stronge, or els to weake, an illarme, whā a fether runneth on the bowe to much, a bigge breasted shaft, for him that shooteth vnder hande, because it will hobble: a little breasted shaft for him that shooteth aboue the hande, because it will starte a payre of windinge prickes, and many other thinges moe, whiche you shall marke your selfe, & as ye know them, so learne to amende them. If a man woulde leue to loke at his shaft, and learne to loke at his marke, he maye use this waye, which a good shooter tolde me ones that he did. Let him take his bow on the night, and shoote at two lightes, and there he shall be compelled to looke always at his marke, and never at his shaft: This thinge ones or twise vsed wil cause him forsake loking at his shaft. Yet let him take her de of settinge his shaft in the bowe. Thus Philologe to shoote streight is the least maisterpe of all, if a man sette himselfe therafter in his yonthe. And as

for

# The schole of shootinge.

Folio . 6 .

so kepsinge a length, I am sure the rules which I gaue you, will never desreyue you, so that there shall lacke nothing, eyther of hittinge the marke alwayes, or els vryne neare shooinge, excepte the faulfe be onylē in youre owne selfe, whiche maye come two wayes, eyther in having a fainte herte or courage or els in sufferinge your selfe ouermuch to be ledde with affection: if a mans minde sayle him, the body whiche is ruled by the minde, can never do his dutye, if lacke of courage were not, men might do mo mactries than they do, as doth appeare in leapinge and vaultinge.

All affections and specially anger, hurteth both minde & body. The mynde is blinde thereby: & if the mynde be blinde, it can not rule the bodye arighte. The bodye boch bloude and bone, as they saye, is broughte out of his righte course by anger: Whereby a man lacketh his righte strength, and therfore can not shooote well. If these thinges be auoyded (whereof I will speake no more, both because they belongeth not properly to shootinge, and also pon can teache thee better, in them, than I you) and all the preceptes which I haue geuen you, diligentlye marked, no doubt ye shall shooote as well as euer man did yet, by the grace of God.

This cōmunication handeled of me Philologe, as I knowe well not perfytelye, yet as I suppose truly, you muste take in good woorth, wherein if diuers thinges do not altogether please you, chancke your selfe, whiche woulde haue me rather faulfe in mere follye, to take that thinge in hande, whiche I was not able so to persourme, than by any honest shamefastnesse withsaye your request and minde, which I knowe well I haue not satisfyed. But yet I will thincke this labour of myne the better bestowed, if to morrowe or some other daye when you haue leasure, you will spende as muche time wytch me here in this same place, in entreatinge the question De origine animæ, and the ioyninge of it with the bodye, that I maye knowe howefarre Plato, Aristotle, and the Stoycians haue waded in it.

P H I. Howe you haue handeled this matter Toxophile, I  
maye

# Toxophilus. B.F.

maye not well tell you my selfe now, but for your gentlenesse  
and good will towardes learninge and shootinge, I will be  
content to shewe you anye pleasure whensoeuer you will: and  
whome the Sunne is downe therefore if it please you, wee  
will go home and drincke in my chamber, and there  
I will tell you plainlye what I thinke of this  
communication and also, what daye wee  
will appoint at your request for the o-  
ther matter to meeete here  
againe.

**F I N I S.**

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